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THE ELEMENTS
OF
NEW TESTAMENT GREEK

BY THE SAME AUTHOR
A Short Syntax of New Testament Greek
Cambridge University Press, 2/6 net

THE ELEMENTS
OF
NEW TESTAMENT GREEK

A METHOD OF STUDYING THE GREEK
NEW TESTAMENT WITH EXERCISES

by

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PRINTED IN ENGLAND BY CLAY & CO., LTD.

Cambridge:
at the University Press

1914
J

CAMBRIDGE UNIVERSITY PRESS

London: FETTER LANE, E.C.

C. F. CLAY, MANAGER



Edinburgh: 100, PRINCES STREET

Berlin: A. ASHER AND CO.

Leipzig: F. A. BROCKHAUS

New York: G. P. PUTNAM'S SONS

Bombay and Calcutta: MACMILLAN AND CO., LTD.

Toronto: J. M. DENT AND SONS, LTD.

Tokyo: THE MARUZEN-KABUSHIKI-KAISHA

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PREFACE

THIS book is intended principally for those who wish to take up the study of Greek after they have left school with a view to reading the Greek New Testament. It is concerned only with such words and forms as are found in New Testament Greek. The words used in the exercises are those which occur frequently in the Gospels and the Acts of the Apostles: they are collected in vocabularies at the end of the book, and it is believed that, if these vocabularies are carefully committed to memory, the student will find himself supplied with such words as are necessary to enable him to read these portions of the New Testament with ease and rapidity.

The author attaches great importance to the accurate knowledge of the meanings of the most common words as an aid to the thorough and rapid acquirement of a language. Fortunately the words used in the Gospels and in the Acts are comparatively few, and this fact together with the simplicity of their style makes these books in many respects very suitable first reading books even for those who do not intend to limit their study of the Greek language to the New Testament.

The most common irregular verbs are gradually introduced into the exercises and are also collected in a table at the end of the book. The sentences in the later exercises are taken almost verbatim from the Greek Testament. The verbs in *μι* are not introduced until the end of the book and the

author therefore recommends that the Greek Testament itself should not be studied until these verbs have been mastered and all the Greek into English exercises in the book have been written out. Those who wish to become proficient in the subject should also write out all the English into Greek exercises.

In no study is the saying of Bacon that writing maketh an exact man so thoroughly exemplified as in the study of languages.

The order in which the forms and constructions treated in the exercises are placed is determined by the principle that those are treated first which occur most frequently.

Syntax is only treated so far as to enable examples to be given of the use of the Subjunctive and Infinitive moods and of the Participle. The author ventures to refer those who desire further information on this subject to his *Short Syntax of New Testament Greek* published by the Cambridge University Press, to which reference is occasionally made in footnotes in this book.

The Introduction to that book on the subject of English Grammar is reprinted here as an Appendix. Although it is printed at the end of the book, the author would urge that it should be studied at the beginning by those to whom its contents are partially unfamiliar.

It is hoped that a student who has been carefully through this book will be able to read the easier portions of the New Testament with the aid of a dictionary. As however the subject-matter of the New Testament is already so familiar to most people in an English translation, such a power does not really imply much knowledge of Greek. Those who wish to gain an intelligent knowledge of the language should

study some easy Greek author whose meaning is not already familiar to them. Such may be found in any of the many elementary editions of Xenophon or Lucian which are published¹, or even in Plato's *Apology* of Socrates studied with or without the help of a translation. The latter book is so interesting and important in its contents and so perfect and yet so simple in its style that it should be studied in the original language by all those who have the opportunity. Translations of Lucian and of Plato's *Apology* are published in a convenient form by the Oxford University Press.

If these books are thought to be too difficult the writings of the Apostolic Fathers, especially the Epistle of St Clement and the Shepherd of Hermas, may be recommended. These latter books are however not published in a form adapted for beginners, and the author has therefore attempted to meet this need by publishing selections from them and from other Christian authors of the first two centuries with notes at the end of the "Syntax" referred to above.

In conclusion he wishes to record his obligation to Messrs Bradley and Horswell for their "New Testament Word Lists," which were of great service in preparing the exercises in this book, and to his father for the care with which he looked over the proofs.

H. P. V. NUNN.

175 STOCKPORT ROAD,
MANCHESTER.

November 6, 1913.

¹ See the "Elementary Classics" series published by Macmillan.

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LESSON I

THE ALPHABET

The Greek Alphabet consists of 24 letters, a good many of which are identical with the corresponding letters of the Latin alphabet which we still employ. Both alphabets were derived from the Phoenician alphabet, from which the Hebrew alphabet also took its origin.

The letters given in the second column are now used only as capital letters in printed Greek books; but originally letters like these were used in all Greek writing. They are generally called Uncial letters, and all the earliest manuscripts of the New Testament are called Uncial Manuscripts, because they are written throughout in these letters.

About the 9th century A.D. another style of writing more resembling the letters in the second column came into general use. These were called Cursive or running letters, because they could be written without raising the pen from the paper, like our modern handwriting.

This type of writing has remained in use ever since, both in manuscripts and printed books, with certain modifications.

The student should learn the list¹ of the names of the letters down the column thoroughly in order that he may be able to find the words in his Dictionary as quickly as possible.

He should make sure of the letters both by reading aloud and by writing, as much time will afterwards be saved if he is able to read accurately and quickly, and to grasp the sound of a word as soon as he sees it written. It will be noticed that there are two letters to represent the English letter "e," and two to represent the letter "o."

One of these represents the short sound of the letter, and the other the long sound. The mark - written over a letter denotes that it is to be pronounced long, and the mark ~ that it is to be pronounced short. This distinction in the length of the sound denoted by the letters must be carefully observed in pronunciation.

Name of the letter	Capital letters	Small letters	English equivalent	Pronunciation
Alpha	A	α	a	When long like <i>a</i> in "lathe," when short like <i>a</i> in "cat."
Beta	B	β	b	Like English <i>b</i> .
Gamma	Γ	γ	g	Always hard like <i>g</i> in "get."
Delta	Δ	δ	d	Like English <i>d</i> .
Epsilon	Ε	ε	ĕ	Like <i>e</i> in "met."
Zeta	Ζ	ζ	z	Like English <i>z</i> or <i>ds</i> .
Ēta	Η	η	ĕ	Like <i>ee</i> in "meet."
Thēta	Θ	θ	th	Like <i>th</i> in "thin."
Iōta	Ι	ι	i	Like <i>i</i> in "this" when short, when long like <i>i</i> in "crime."
Kappa	Κ	κ	k	Like English <i>k</i> .
Lambda	Λ	λ	l	Like English <i>l</i> .
Mu	Μ	μ	m	Like English <i>m</i> .
Nu	Ν	ν	n	Like English <i>n</i> .
ΞI	Ξ	ξ	x	Like English <i>x</i> .
Ōmicron	Ο	ο	o	Like <i>o</i> in "obey."
Pi	Π	π	p	Like English <i>p</i> .
Rhō	Ρ	ρ	r	Like English <i>r</i> .
Sigma	Σ	σ, ς	s	Like English <i>s</i> .
Tau	Τ	τ	t	Like English <i>t</i> .
Upsilon	Υ	υ	u	Like English <i>u</i> .
Phi	Φ	φ	ph	Like English <i>ph</i> .
Chi	Χ	χ	ch	Like <i>ch</i> in "chaos," or in Scotch "loch."
Psi	Ψ	ψ	ps	Like <i>ps</i> in "lips."
Ōmęgă	Ω	ω	ö	Like <i>o</i> in "bone."

Notes on the Alphabet

(1) The examples given to show the pronunciation of *a*, *ε*, *η*, *ι*, *υ* indicate the pronunciation generally given to these letters in English schools. It is however certainly wrong, as is also the usual English pronunciation of Latin.

A more correct pronunciation would probably be as follows :

a to be pronounced as *a* in "father."

η to be pronounced as *ey* in "they."

ι to be pronounced as *i* in "machine" when long, and as *i* in "pit" when short.

υ to be pronounced as French *u* in "du." We have no equivalent sound in English : the *y* sound in such words as "sympathy" will do fairly well. It should be noted that when a Greek word is transliterated into English, *v* always becomes *y*, for examples take the words "sympathy," "hydropathic."

The form of the Greek capital letter *Y* is just like our letter *Y*, the reason being that our letter *Y* is derived from the Greek through the Latin.

The student will probably find it convenient and almost necessary to adopt the usual English pronunciation as things are. The matter is not one of vital importance.

(2) It will be noticed that two forms are given for the letter *σ* : the first is used when the letter occurs at the beginning or in the middle of a word, the second when it occurs at the end.

The pronunciation of Diphthongs

Diphthongs are sounds produced by two vowels being sounded together ; they are generally sounded as follows in England :

ai to be pronounced as *ai* in "aisle."

ei to be pronounced as *ei* in "height."

oi to be pronounced as *oi* in "oil."

aw to be pronounced as *aw* in "caw."

ow to be pronounced as *ow* in "cow."

eu to be pronounced as "you."

ui to be pronounced as *wi* in "wipe."

It would be more correct to pronounce *aw* like *ow* in "cow," and *ow* like *oo* in "loose."

Classification of Consonants, for reference only

Consonants are divided into three groups :

- (1) MUTES, or letters which cannot be sounded by themselves.
 κ , γ , χ , π , β , ϕ , τ , δ , θ .
- (2) SEMI-VOWELS, or letters which have some sound of their own.
 λ , μ , ν , ρ , σ .
- (3) DOUBLE LETTERS, or letters which are made up of two consonants. ξ , ζ , ψ .

The MUTES are again subdivided according to the part of the vocal organs used in producing them :

- (a) GUTTURALS, or letters produced in the throat (Latin "guttur").
 κ , γ , χ .
- (b) LABIALS, or letters produced by the lips (Latin "labia").
 π , β , ϕ .
- (c) DENTALS, or letters produced by the teeth (Latin "dens").
 τ , δ , θ .

The SEMI-VOWELS are divided into :

- (a) LIQUIDS. λ , μ , ν , ρ .
- (b) SPIRANT. σ .

Exercise 1

- (1) Write out the English alphabet and give the Greek equivalent for each letter as far as possible.
- (2) Write out the Greek alphabet with the English equivalent for each letter.

These exercises should be repeated many times until perfect.

LESSON II

BREATHINGS, ACCENTS, IOTA SUBSCRIPT

It will be noticed that there is no sign for the letter *h* in the Greek alphabet. The want of such a sign is made up by the marks called breathings, one of which is written over every vowel or diphthong that begins a word. The rough breathing (turned like the opening comma in inverted commas) is sounded like our letter *h*, ḥ is pronounced "ho," ḡ is pronounced "ha." The smooth breathing ' indicates that the vowel is to be sounded without the rough *h* sound. If the word begins with a diphthong, the breathing is placed over the second vowel, and not over the first—*oὐρος* not *δὐρος*. *ρ* at the beginning of a word generally has a rough breathing.

ρρ in the middle of a word is sometimes written *ῥῥ*.

Accents are marks invented by Aristophanes of Byzantium about 200 B.C. in order to teach foreigners the correct pronunciation of Greek. They were not written in the ancient manuscripts. They denoted musical pitch and not stress, and no use of them is made now as a guide to correct speech. The student who is pressed for time is recommended not to trouble about the accents except in the case of verbs.

They are chiefly of use to distinguish certain words which differ only in accent. A list of these together with a brief account of the principles of accentuation is given in the appendix.

The student however must on no account neglect the breathings, but must write and pronounce them carefully.

A small *ι* is often written under the letters *a*, *η*, *ω* especially when one of these letters ends a word. It is called the Iota Subscript and is a relic of an ancient diphthong. It is not pronounced, but it must always be written. All the other letters in a Greek word are pronounced.

γγ is pronounced "ng," *εγγίζω* "engizo."

Exercise 2

Write out the following in Greek letters inserting breathings where necessary. The English letter *h* at the beginning of a word denotes a rough breathing. The vowels *e* and *o* are marked with a stroke over the line when they are long ; when not marked they are short. Care must be taken to use the proper Greek letter for them.

The letter *i* in brackets denotes that a subscript is to be written under the preceding vowel. Use small letters throughout.

en archē(i) ēn ho logos, kai ho logos ēn pros ton theon, kai theos ēn ho logos. houtos ēn en archē(i) pros ton theon. panta di autou egeneto kai chōris autou egeneto oude hen ho gegonen. en autō(i) zōē ēn, kai hē zōē ēn to phōs tōn anthrōpōn. kai to phōs en té(i) skotia(i) phainei, kai hē skotia auto ou katalabēn. egeneto anthrōpos apestalmenos para theou, onoma autō(i) iōanēs. houtos ēlthen eis marturian, hina marturēsē(i) peri tou phōtos, hina pantes pisteusōsin di autou. ouk ēn ekeinos to phōs, all hina marturēsē(i) peri tou phōtos. ēn to phōs to alethīnon ho phōtizei panta anthrōpon erchomenon eis ton kosmon. en tō(i) kosmō(i) ēn, kai ho kosmos di autou egeneto, kai ho kosmos auton ouk egnō. eis ta idia ēlthen, kai hoi idioi auton ou parelabōn. hosoi de elabōn auton edōken autois exousian tekna theou genesthai, tois pisteuousin eis to onoma autou, hoi ouk ex haimatōn oude ek thelēmatos sarkos oude ek thelēmatos andros all ek theou egennēthēsan. kai ho logos sarx egeneto kai eskēnōsen en hēmin, kai ethreasametha tēn doxan autou, doxan hōs monogenous para patros plērēs charitos kai alētheias.

The student may correct his exercise by comparing it with the first 14 verses of the 1st chapter of St John in the Bible Society's (Nestle's) Greek Testament. This exercise should be done several times until perfect.

Write out the Greek of St John i. 19–28 in English characters.

Read as much as possible of the Greek Testament aloud, paying great attention to the breathings and the length of the vowels.

Students who are working alone and who have no one to whom they can read aloud are recommended to put portions of the Greek into English letters, and to put them back into Greek letters after an interval. It is most important to be able to read the characters accurately and quickly before proceeding further.

LESSON III

THE PRESENT INDICATIVE OF THE VERB IN THE
ACTIVE VOICE

The Present Indicative Active of the verb *λέγω* "I say" is as follows :

1st singular	<i>λέγω</i>	(legō)	I say, or I am saying.
2nd „	<i>λέγεις</i>	(legeis)	Thou sayest, or thou art saying.
3rd „	<i>λέγει</i>	(legei)	He, she, or it says, or is saying.
1st plural	<i>λέγομεν</i>	(legomen)	We say, or we are saying.
2nd „	<i>λέγετε</i>	(legete)	You say, or you are saying.
3rd „	<i>λέγουσι(ν)</i>	(legousi)	They say, or they are saying.

Note : the *v* at the end of the 3rd person plural is written when the next word begins with a vowel.

Each of the Greek words given in the table above may be divided into two parts :

(1) a stem *λεγ-* which never changes, and which denotes the meaning of the verb, i.e. "say."

(2) an ending *ω*, *εις*, *ει*, *ομεν*, etc. which changes with every person.

As nearly every Greek verb has the same endings in the present tense it is easy to conjugate the present tense of any other verb by first taking off the final *ω* of the 1st person singular to find the stem, and then adding the endings in order to this stem.

The words in the table above, when compared with their English equivalents, furnish a good example of one of the principal differences between Greek and English, namely that one word is sufficient to express an idea in Greek, where two or three words are necessary in English.

This is because the endings of words are changed in the Greek language to denote changes in the meaning of the words, while in English these variable endings have almost entirely disappeared.

For example, in the English present tense the only forms which retain their personal endings are the 2nd and 3rd persons singular "sayest" and "says." Consequently it is necessary to insert a personal pronoun "I," "thou," "he," etc. before the verb to avoid confusion, and to show the person and number of the subject of the verb. But in

Greek the person and number of the subject of the verb are already made sufficiently clear by the variable ending, and so there is no need to add a personal pronoun unless special emphasis is required.

It will be found that this principle applies to all forms of the verbs.

It will be noticed that two English equivalents are given for the one Greek form of the Present tense. This is because there are more tenses in English than in Greek, and one Greek tense has to do the work of two English tenses.

The first form given in English above is called the Present Indefinite, or Present Simple; the second is called the Present Continuous.

The Greek Present corresponds more closely in meaning to the English Present Continuous than to the Present Simple.

In the forms of the Present Continuous tense will be noticed another difference between English and Greek, namely that in English we freely employ Auxiliary or helping verbs to form our tenses (in this case the present tense of the verb "to be" is used) while in Greek a single word is used.

In spoken English we now never use the 2nd person singular in addressing a single person, but always the 2nd person plural.

In Greek the 2nd person singular is **ALWAYS** used in addressing a single person, and the 2nd person plural is kept for addressing more than one person. In these exercises when "thou" is written in English the 2nd person singular must be used in Greek, and when "ye," or "you" is written the 2nd person plural must be used in Greek, unless an indication is given to the contrary.

In translating the Greek Testament it is better to use the 2nd person singular of the English verb when the 2nd person singular is used in Greek.

Exercise 3

Learn Vocabulary 1, p. 122. The words given in this and the following vocabularies are all words which occur frequently in the New Testament. The student should make a habit of carefully mastering all the words in the vocabularies as he goes along, as this will save much subsequent labour. The words given in brackets

after the English meanings of the words are words derived from the Greek words. They are intended to help the learner to remember them. The Greek words are also transliterated in the first few vocabularies.

Give the English for : λέγει, λέγομεν, λέγουσι, λέγετε, λέγεις. εὑρί-
σκομεν, γράφει, βάλλετε, ἀποθνήσκει, βλέπεις, ἐγείρουσι, κρίνετε, βάλλομεν,
ἐσθίω, ἀποστέλλουσι, ἀκούουσι, λαμβάνετε, σώζομεν, μένει.

Give the Greek for : we say, they say, thou sayest, ye say, he says, they are saying, she is saying, you say, they are dying, he dies, I am throwing, she arises, we judge, thou art remaining, I am throwing, ye judge, he sends, you are writing, thou art eating, he finds, we are taking, they look, she hears.

LESSON IV

THE PRESENT INDICATIVE OF CONTRACTED VERBS IN εω

When certain vowels come together in the same word they unite and form a diphthong, or a single long vowel.

This is called "contraction."

There are many verbs whose stems end in ε, and, when the personal endings are added to such stems, contraction takes place.

ε coming before another ε becomes ει.

ε coming before ο becomes ου.

ε coming before a long vowel, or a diphthong, drops out.

The present tense of the verb φιλέω "I love" is conjugated as follows :

φιλῶ	for φιλέω	I love, or I am loving.
φιλέις	for φιλέεις	Thou lovest, or thou art loving.
φιλεῖ	for φιλέει	He, she, or it loves, or is loving.
φιλοῦμεν	for φιλέομεν	We love, or we are loving.
φιλέιτε	for φιλέετε	You love, or you are loving.
φιλοῦσι	for φιλέονται	They love, or they are loving.

Exercise 4

Learn Vocabulary 2.

λαλοῦμεν, αἰτεῖς, τηροῦσι, ποιεῖτε, παρακαλεῖ, μαρτυροῦσι, ζητεῖτε, καλῶ, θεωροῦμεν, τηρεῖς.

They seek, he asks, thou callest, we bear witness, they speak, you keep safe, I exhort, she makes, you behold, we love, they call, she asks, we seek, they bear witness, he beholds.

LESSON V**NOUNS OF THE SECOND DECLENSION ENDING IN *ος***

Nouns of the Second Declension ending in *ος* in the Nominative case are declined as follows. They are nearly all Masculine.

	Name of Case	Greek	English
Singular	Nominative	λόγος	a word (subject).
	Vocative	λόγε	O word.
	Accusative	λόγον	a word (object).
	Genitive	λόγου	of a word.
	Dative	λόγῳ ¹	to or for a word.
Plural	Nominative	λόγοι	words (subject).
	Vocative	λόγοι	O words.
	Accusative	λόγους	words (object).
	Genitive	λόγων	of words.
	Dative	λόγοις	to or for words.

The declension of the noun given above brings before us again the difference between English and Greek mentioned in Lesson III, namely that it is often necessary to employ two or more words in English where one suffices in Greek. The various modifications of meaning which are expressed in Greek by adding case endings to the noun are expressed in English by placing a preposition before the noun, or by altering the order of the words in the sentence. The only noun

¹ The Iota Subscript is always written under the *o* of the Dative Singular of the second declension : it is not sounded.

endings which remain in English are the 's and s' of the Possessive case, and the s or other ending added to make the plural.

For example, if we want to show that a word is the subject of a sentence, we nearly always put it before the verb, while the word which is the object of the sentence is placed after the verb.

If we invert the order of the words, we invert the meaning of the sentence.

In the sentence "An angel finds a man," the word "angel" is the subject of the sentence, and the word "man" the object.

On the other hand in the sentence "A man finds an angel" "man" is the subject of the sentence, and "angel" the object.

We have inverted the order of the words, and, in so doing, we have also inverted the meaning of the sentence.

In Greek the first sentence should be written :

ἄγγελος εὑρίσκει ἄνθρωπον.

We show that *ἄγγελος* is the subject by putting it in the Nominative case, and that *ἄνθρωπον* is the object by putting it in the Accusative case.

In Greek the meaning of the sentence is still the same if we invert the order of the words and write *ἄνθρωπον εὑρίσκει ἄγγελος*, because in Greek it is not the order of the words, but the case form, which decides which word is the subject or object.

RULES

- (1) **The subject of a Finite¹ verb is in the Nominative case.**
- (2) **The direct object of a Transitive verb is in the Accusative case.**

Before translating an English sentence into Greek it is necessary to know which word is the subject of the verb, and which is its direct object, if it has one.

The subject can always be found by putting "who ?" or "what ?" before the verb.

In the first sentence given above : "An angel finds a man," we ask "Who finds ?" The answer is "an angel." "An angel" is therefore the subject of the sentence.

In the same way we can easily see that "a man" is the subject of the second sentence.

¹ A Finite verb is a verb in any mood but the Infinitive.

We can find the direct Object by placing "whom?" or "what?" after the verb. In the case of the first sentence we say "an angel finds whom?" Answer "a man." Therefore "a man" is the object of the sentence.

Many verbs such as the verb "I remain" cannot have a direct object. Verbs which cannot have a direct object are called Intransitive verbs, because the action which they denote does not pass over to some other person or thing (Latin "transire").

Verbs which can have a direct object are called Transitive verbs, because the action which they denote passes over to another person or thing.

It is easy to find which English verbs are Transitive and which are Intransitive by making a sentence containing the verb and seeing if a direct object can be put after it, or not.

(3) All verbs agree with their subject in number and person.

As all nouns are in the third person it is obvious that all verbs which have a noun for a subject must be in the third person.

If the subject of the verb is a noun in the singular number, the verb will be in the third person singular; if the subject of the verb is a noun in the plural number, or two or more nouns joined together by "and," the verb will be in the third person plural.

Examples :

ἄνθρωποι ἔσθίουσιν ἄρτον. Men eat bread.

ἄνθρωπος καὶ δοῦλος ἔσθίουσιν ἄρτον. A man and a slave eat bread.
The English Indefinite Article "a" is not translated into Greek.

Exercise 5

Learn Vocabulary 3.

1. ἄνθρωπος ἔχει δούλους.
2. ἄγγελος λαὸν σώζει.
3. κύριος λόγους γράφει.
4. ἐγείρεις δοῦλον.
5. ἄνθρωποι ὁδὸν εὑρίσκουσι.
6. δοῦλος βλέπει οἶκον.
7. ἄνθρωπος ἀποστέλλει ἀδελφούς.
8. λαμβάνετε οἶκον.
9. δοῦλος ἔχει κύριον.
10. εὑρίσκομεν ὁδόν.
11. τηρεῖτε νόμους.
12. ἄνθρωπος καὶ δοῦλος εὑρίσκουσιν ἀδελφούς.

1. A man hears an angel.
2. An angel rouses a man.
3. Slaves find a way.
4. A brother has a house.
5. Lords send slaves.
6. They are writing words.
7. You find an angel.
8. A lord judges men.
9. We rouse slaves.
10. Thou keepest laws.
11. A man and an angel see the way.
12. Thou beholdest death.

LESSON VI

USE OF THE GENITIVE AND DATIVE CASES.
THE DEFINITE ARTICLE

The **Genitive Case** can generally be translated into English by the use of the Preposition "Of," or by the Possessive Case, formed by adding 's to the noun.

Example : *oīkos ἀνθρώπou* means, "a house of a man," or "a man's house."

The commonest use of the **Dative Case** is to denote the person To or For whom anything is done. It is used to express the indirect object after verbs meaning "to give," etc.

Examples : He writes laws for a people.

γράφει νόμους λαῷ.

He gives a house to a man.

δίδωσιν οἰκον ἀνθρώπῳ.

In the last sentence *οἰκον* is called the direct object, and *ἀνθρώπῳ* the indirect object, because it is not directly affected by the action of the verb.

The Definite Article

The Definite Article which corresponds to the English "the" is declined in Greek like a noun. The forms that go with words like *λόγος* are as follows :

Singular. N.	ο̄	Plural. N.	οī
A.	τόν	A.	τούς
G.	τοῦ	G.	τῶν
D.	τῷ	D.	τοῖς

It will be noticed that the endings except the Nominative Singular are the same as the endings of *λόγος*.

The definite article is always in the same case and number as the noun to which it is joined.

Examples : Of the man, *τοῦ ἀνθρώπou*. To the men, *τοῖς ἀνθρώπoις*.

"The man's house" is generally written in the following order : ο̄ τοῦ ἀνθρώπou οīκοs.

Exercise 6

Revise Vocabularies 1, 2, 3.

1. οἱ δοῦλοι παιοῦσιν ὁδὸν τῷ κυρίῳ.
2. οἱ ἀνθρωποι ζῆτουσιν τοὺς ἀγγέλους.
3. γράφει τὸν τοῦ Κυρίου¹ νόμον.
4. ὁ τοῦ δούλου ἀδελφὸς βλέπει τὸν οἰκον.
5. γράφομεν τοὺς νόμους τῷ λαῷ.
6. ὁ² θεὸς φίλει τοὺς ἀδελφούς.
7. ζητεῖτε τὸν τῶν ἀνθρώπων ἀδελφόν.
8. τηροῦσιν τὸν τοῦ θεοῦ λόγον.
9. οἱ δοῦλοι εὑρίσκουσιν τὴν ὁδὸν τοῖς κυρίοις.
10. λαμβάνομεν τὸν νόμον τῷ κόσμῳ.
11. λαλῶ τοὺς λόγους τῷ λαῷ, καὶ ὁ λαὸς πιστεύει.

1. The angel finds the men. 2. They are writing the laws for the people. 3. We are seeking the brothers of the slave. 4. The lord's slaves are making a way. 5. The slave remains. 6. You behold the house of God². 7. We keep the law of the Lord. 8. They write words for the slaves. 9. We find a way for the people. 10. The man saves the slave's brother. 11. The man and the slave are making bread. 12. The brethren believe. 13. The angel writes laws for the world.

LESSON VII

NEUTER NOUNS OF THE SECOND DECLENSION

In English all nouns denoting men or male animals are in the Masculine gender; all nouns denoting women or female animals are in the Feminine gender; all other nouns are Neuter.

But in Greek the rule is not so simple.

Nearly all nouns denoting men or male animals are Masculine, and nearly all those denoting women or female animals are Feminine: but other nouns may be either Masculine, Feminine, or Neuter. The gender is generally decided by the ending.

¹ When Κύριος is written with a capital letter it means "The LORD"; it sometimes has the definite article and sometimes not. It is the word used in the Greek Version of the Old Testament to denote the sacred name Jehovah.

² Θεός generally has the definite article in Greek, but not in English.

In the Second Declension nearly all nouns ending in *os* in the Nominative singular are Masculine; ὁδός “a way,” ἔρημος “a desert,” παρθένος “a maiden,” which are Feminine, are some of the few exceptions to this rule.

All nouns ending in *ov* in the Nominative singular are Neuter.

The declension of these neuter nouns is given below.

Note that the Nominative, Vocative and Accusative cases have the same ending. This is the case with all neuter nouns.

Declension of *ἔργον* “a work.”

Singular.	N.	<i>ἔργον</i>	Plural.	N.	<i>ἔργα</i>
	V.	<i>ἔργον</i>		V.	<i>ἔργα</i>
	A.	<i>ἔργον</i>		A.	<i>ἔργα</i>
	G.	<i>ἔργου</i>		G.	<i>ἔργων</i>
	D.	<i>ἔργῳ</i>		D.	<i>ἔργοις</i>

The Definite Article that goes with neuter nouns is declined as follows :

Singular.	N.	<i>τό</i>	Plural.	N.	<i>τά</i>
	A.	<i>τό</i>		A.	<i>τά</i>
	G.	<i>τοῦ</i>		G.	<i>τῶν</i>
	D.	<i>τῷ</i>		D.	<i>τοῖς</i>

A noun in the neuter plural which stands as the subject of a sentence is nearly always followed by a verb in the singular and is thus an exception to the principle stated in the rule on p. 12.

Example : *τὰ παιδία εύρισκει τὰ βιβλία.*
The children find the books.

Exercise 7

Learn Vocabulary 4.

1. ὁ δοῦλος βλέπει τὰ δένδρα τῶν ἀνθρώπων.
2. ὁ Κύριος ποιεῖ τὰ ἔργα τῷ κόσμῳ.
3. εὐρίσκομεν τὸ ιέρον τοῦ θεοῦ.
4. τὰ πρόβατα θεωρεῖ τὰ δένδρα.
5. ἀκούονται τὸ εὐαγγέλιον.
6. τηρεῖς τὰ βιβλία.
7. δαιμόνιον ἔχεις.
8. λαμβάνετε τὰ πλοῖα.
9. θεωροῦμεν τὸ πρόσωπον τοῦ Κυρίου.
10. ἀποστέλλονται τὰ παιδία τοῦ δούλου.
11. τηροῦμεν τὰ στάθματα τοῦ Κυρίου.
12. σώζετε τὰ τέκνα.
13. τὰ παιδία ἔχει τὰ βιβλία.

1. They take the garments of the men. 2. We send the brother's children. 3. The angel receives the books for the people. 4. The children have the garments. 5. He beholds the face of God. 6. Thou hast the sheep. 7. You find the trees. 8. The Lord judges the works of men. 9. We seek the temple. 10. God works miracles (does signs) for the people. 11. The man seeks the young child. 12. The children eat the loaves. 13. Thou keepest the money safe.

LESSON VIII

FEMININE NOUNS OF THE FIRST DECLENSION

Nouns of the First Declension ending in *a* or *η* in the Nominative singular are declined as follows. They are all feminine.

ἀρχή a beginning. *ἡμέρα* a day.

	Singular	Plural	Singular	Plural
N. V.	<i>ἀρχή</i>	<i>ἀρχαί</i>	<i>ἡμέρα</i>	<i>ἡμέραι</i>
A.	<i>ἀρχήν</i>	<i>ἀρχάς</i>	<i>ἡμέραν</i>	<i>ἡμέρας</i>
G.	<i>ἀρχῆς</i>	<i>ἀρχῶν</i>	<i>ἡμέρας</i>	<i>ἡμερῶν</i>
D.	<i>ἀρχῇ</i>	<i>ἀρχαῖς</i>	<i>ἡμέρᾳ</i>	<i>ἡμέραις</i>

Observe the *i* subscript in the Dative singular.

The article which goes with these nouns is declined as follows :

Singular.	N.	<i>ἡ</i>	Plural.	N.	<i>αι</i>
A.	<i>την</i>		A.	<i>τάς</i>	
G.	<i>της</i>		G.	<i>τῶν</i>	
D.	<i>τῇ</i>		D.	<i>ταῖς</i>	

We have now had examples of nouns of all the three genders, and of the forms of the article which go with them.

The full declension of the definite article is as follows :

Singular		
Masc.	Fem.	Neut.
N. <i>ὁ</i>	<i>ἡ</i>	<i>τό</i>
A. <i>τόν</i>	<i>τήν</i>	<i>τό</i>
G. <i>τοῦ</i>	<i>τῆς</i>	<i>τοῦ</i>
D. <i>τῷ</i>	<i>τῇ</i>	<i>τῷ</i>

	Plural	
Masc.	Fem.	Neut.
N. <i>οἱ</i>	<i>αἱ</i>	<i>τά</i>
A. <i>τούς</i>	<i>τάς</i>	<i>τά</i>
G. <i>τῶν</i>	<i>τῶν</i>	<i>τῶν</i>
D. <i>τοῖς</i>	<i>ταῖς</i>	<i>τοῖς</i>

RULE

The definite article agrees with the noun with which it is connected in number, gender, and case.

Exercise 8

Learn Vocabulary 5.

- ἡ ἀγάπη μένει.
- λαμβάνομεν τὴν¹ δικαιοσύνην.
- παρακαλοῦσι τὴν ἐκκλησίαν.
- ὁ Κύριος κρίνει τὰς ψυχὰς τῶν¹ ἀνθρώπων.
- βλέπετε τὴν συναγωγὴν τῶν ἀδελφῶν.
- ζητοῦμεν τὴν βασιλείαν τοῦ θεοῦ.
- ἔχεις τὴν¹ σοφίαν καὶ τὴν¹ χαράν.
- τηρεῖτε τὰς ἐντολὰς τῶν ἀγγέλων.
- οἱ ἀδελφοὶ ἀποστέλλουσιν τὰς γραφάς.

- We receive the promises of God.
- They have the Lord's commands.
- The sins of the world remain.
- Thou hearest the voice of the Lord.
- We bear witness to the truth (dat.).
- You exhort the church.
- He has righteousness, peace and joy.
- The brethren are writing the Scriptures.
- The Lord keeps the souls of men.
- Ye are seeking wisdom.

LESSON IX

MASCULINE NOUNS OF THE FIRST DECLENSION.

FEMININE NOUNS ENDING IN *a* PRECEDED BY A CONSONANT

Nouns of the First Declension ending in *ης* or *as* in the Nominative singular are masculine. They are declined as follows :

¹ Abstract nouns generally have a definite article before them in Greek and so have also words like *ἀνθρώπος* which denote a whole class. This article is not translated into English.

For the article before *θεός*, see p. 14.

<i>προφήτης</i> a prophet.		<i>νεανίας</i> a young man.	
	Singular	Plural	Singular
N.	<i>προφήτης</i>	<i>προφῆται</i>	<i>νεανίας</i>
V.	<i>προφῆτα</i>	<i>προφῆται</i>	<i>νεανία</i>
A.	<i>προφῆτην</i>	<i>προφῆτας</i>	<i>νεανίαν</i>
G.	<i>προφῆτου</i>	<i>προφῆτῶν</i>	<i>νεανίου</i>
D.	<i>προφῆτῃ</i>	<i>προφῆταις</i>	<i>νεανίᾳ</i>

Nouns of the First Declension ending in *a* in the Nominative singular not preceded by a vowel or the letter *ρ* are declined as follows :

δόξα glory.

Singular.	N.	<i>δόξα</i>	Plural.	<i>δόξαι</i>
	V.	<i>δόξαν</i>		<i>δόξας</i>
	A.	<i>δόξης</i>		<i>δοξῶν</i>
	D.	<i>δόξῃ</i>		<i>δόξαις</i>

Note that all nouns of the 1st Declension have the same endings in the plural.

Exercise 9

Learn Vocabulary 6. The conjunctions *δέ*, *γάρ*, *οὖν* never stand as the first word of a sentence. The prepositions *ἐν*, *σύν*, *ἀπό*, *ἐκ*, *πρό*, *εἰς* are always followed by a noun or pronoun in the proper case, as mentioned in the vocabulary.

1. οὐ καλοῦσι τοὺς προφήτας εἰς τὴν συναγωγήν.
2. ὁ γάρ Κύριος γράφει τὰς ἐπαγγελίας ἐν ταῖς καρδίαις τῶν ἀδελφῶν.
3. παρακαλοῦσι τοὺς¹ προφήτας σὺν τοῖς¹ μαθηταῖς.
4. τὰ δὲ πλοῖα οὐ μένει ἐν τῇ θαλάσσῃ.
5. ἐν ἀρχῇ ὁ θεὸς ἀποστέλλει τοὺς προφήτας.
6. οὐχ εὑρίσκουσι τὰ τέκνα ἐν τῇ ὁδῷ.
7. οἱ μαθηταὶ μένουσιν ἐν τῇ ἐξουσίᾳ τοῦ δεσπότου.
8. ὁ νεανίας λαμβάνει τὸ ἴμάτιον ἀπὸ τῆς κεφαλῆς τοῦ παιδίου.
9. ἡ¹ παρθένος εὑρίσκει τὰ βιβλία.

1. We do not see the boats on the lake.
2. The master sends the children with the slaves from the synagogue.
3. Thou remainest before the house of the Lord.
4. The prophets exhort the brethren and the people.
5. Therefore the sin of the world remains.
6. They behold the glory of the Lord in the temple.
7. The Baptist remains in the synagogue with the disciples.
8. They send the prophet from

¹ See the rule on p. 17.

the lake with the Baptist. 9. You send the children out of the house. 10. For the church does not hear the commandments and the promises of the prophet. 11. They call the disciples to the assembly. 12. For God writes the commandments in the hearts of the disciples. 13. The young men hear the parables of the kingdom.

LESSON X

ADJECTIVES OF THE SECOND DECLENSION. THE PRESENT TENSE OF THE VERB "TO BE"

Adjectives of the Second Declension are declined as follows:

ἀγαθός “good.”

	Masculine	Feminine	Neuter
Sing.			
N.	ἀγαθός	ἀγαθή	ἀγαθόν
V.	ἀγαθέ	ἀγαθή	ἀγαθόν
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
Plur.	N. V.	ἀγαθοί	ἀγαθαί
	A.	ἀγαθούς	ἀγαθάς
	G.	ἀγαθῶν	ἀγαθῶν
	D.	ἀγαθοῖς	ἀγαθᾶς

Note that the Masculine endings are the same as those of 2nd Declension nouns in *ος*. The Feminine endings are the same as those of 1st Declension nouns in *η*. The Neuter endings are the same as those of 2nd Declension nouns in *ον*.

If a vowel or the letter ρ comes immediately before the endings of an adjective, the endings in the Feminine are the same as those of $\eta\mu\epsilon\rho\alpha$.

Example : ἅγιος “holy.”

N.	<i>ἄγιος</i>	<i>ἅγια</i>	<i>ἅγιον</i>
V.	<i>ἄγιε</i>	<i>ἅγια</i>	<i>ἅγιον</i>
A.	<i>ἄγιον</i>	<i>ἅγιαν</i>	<i>ἅγιον</i>
G.	<i>ἄγιον</i>	<i>ἅγιας</i>	<i>ἅγιον</i>
D.	<i>ἄγιώ</i>	<i>ἅγια</i>	<i>ἅγιώ</i>

RULE

Adjectives agree with the noun which they qualify in number, gender, and case.

Note. An adjective preceded by an article is practically equivalent to a noun. *ὁ πρῶτος* "the first" (man); *τὰ ἐσχάρα* "the last things"; *αι ἀγαθαὶ* "the good" (women); *οἱ ἁγιοι* "the holy" (men) or "the saints."

The Present Indicative of the verb "to be" is as follows :

	Singular	Plural
1st	<i>εἰμί</i>	<i>ἐσμέν</i> we are
2nd	<i>εἶ</i>	<i>ἐστέ</i> you are
3rd	<i>ἐστιν</i> he, she, or it is	<i>ἐστοῦν</i> they are

The verb "to be" belongs to a class of verbs called "Copulative Verbs" because they serve to couple or link together two nouns or a noun and an adjective. Such verbs cannot make a statement by themselves, but must be followed by a noun or an adjective to make a complete predicate. This noun or adjective is called a predicative noun or adjective, or the complement. These predicative nouns or adjectives are not put in the Accusative case like the object of a transitive verb, because they are not objects. They must always be in the same case as the subject of the verb, and, in the case of predicative adjectives, they must agree with the subject in number and gender as well as case.

This rule is sometimes stated in this form :

RULE

The verb "to be" takes the same case after it as before it.

Examples :

Subject	Verb	Predicative noun or adjective
The man	is	a prophet
ὁ ἄνθρωπός	<i>ἐστιν</i>	<i>προφήτης</i>
God	is	good
ὁ Θεός	<i>ἐστιν</i>	<i>ἀγαθός</i>
We	are	slaves
<i>δοῦλοι ἐσμεν</i>		

You	are	just
	<i>δίκαιοι ἔστε</i>	
The tongue	is	evil
<i>γλῶσσά</i>	<i>ἔστι</i>	<i>κακή</i>

Note. The various parts of the verb "to be" given above should not be placed as the first words in a sentence.

Exercise 10

Learn Vocabulary 7.

1. ή ἐκκλησία πιστή ἔστιν.
2. οἱ ἄνθρωποι προφῆται εἰσιν.
3. ή βασιλεία ἔστι κακή.
4. ή ἐντολὴ τοῦ αἰωνίου θεοῦ δικαία ἔστιν.
5. λαμβάνοντι τὰ ἴδια ίμάτια.
6. ἔτεροι ἄνθρωποι μένουσιν ἐν τῷ πρώτῳ πλοίῳ.
7. τέκνα ἀγαπητά ἔσμεν τοῦ θεοῦ.
8. ὁ πρώτος ἔστιν ἔσχατος, καὶ ὁ ἔσχατος πρώτος.
9. οἱ ἄγιοι τηροῦσιν τὰ ἄγια σάββατα τοῦ θεοῦ.
10. ή γλῶσσα πονηρά ἔστιν.
11. αἱ πισταὶ μένουσιν ἐν τῷ ιερῷ.
12. μαθηταὶ ἔστε τοῦ Κυρίου.
13. ἄγιος εἶ, Κύριε.
14. καλοῦμεν τοὺς ἑτέρους νεανίας.

1. The brethren are disciples.
2. We are prophets.
3. Thou art good, O master.
4. The writings of the Apostles are holy.
5. A different man is in the last boat.
6. We remain in the evil world.
7. He makes his own garments.
8. The man is just and good.
9. Therefore the Baptist exhorts the evil men.
10. The saints remain before the house of God.
11. God keeps the souls of the saints.
12. Ye exhort the disciples.

LESSON XI

THE IMPERFECT INDICATIVE ACTIVE.

ACCENTUATION OF VERBS

All past tenses of the Indicative mood are preceded by the letter *ε* which is called the Augment. If the verb begins with a consonant the Augment is simply placed before the verb : Present, *λέγω* ; Imperfect *ἔλεγον*. If the verb begins with a vowel the Augment combines with it.

- ε* before *a* becomes *η*,
- ε* before *ε* becomes *η* (except in the verb *ἔχω*),
- ι, ο, υ* are lengthened into *ī, ω, ū*.

A diphthong lengthens its first vowel :

αi becomes η , ϵi becomes η ,
 αi becomes φ , and ϵu becomes ηu .

Examples :	Present	Imperfect
	$\dot{\alpha}\kappa\sigma\omega$	$\dot{\eta}\kappa\sigma\omega\eta$
	$\acute{\epsilon}\gamma\epsilon\acute{\iota}\rho\omega$	$\dot{\eta}\gamma\epsilon\iota\rho\omega$
	$\dot{\delta}\mu\circ\lambda\eta\gamma\acute{\epsilon}\omega$	$\dot{\eta}\mu\circ\lambda\circ\gamma\eta\omega\eta$
	$\dot{\alpha}\iota\tau\acute{\epsilon}\omega$	$\dot{\eta}\tau\omega\eta$
	$\dot{\alpha}\iota\kappa\acute{\epsilon}\omega$	$\dot{\varphi}\kappa\omega\eta$
	$\epsilon\nu\acute{r}\iota\sigma\kappa\omega$	$\eta\acute{r}\iota\sigma\kappa\omega\eta$
but	$\acute{\epsilon}\chi\omega$	$\epsilon\acute{\iota}\chi\omega\eta$

As these changes take place at the beginning of the words they must be carefully noticed, or it will not be possible to find the words in a dictionary where verbs are generally given under the Present tense.

When a verb is compounded with a preposition¹ (compare the English verbs "to out-number," "to under-take") the Augment generally comes between the preposition and the verb. The last vowel of the preposition generally drops out ; $\acute{\epsilon}k$ becomes $\acute{\epsilon}\xi$.

Examples :	Present	Imperfect
	$\acute{\alpha}\pi\circ\theta\eta\gamma\sigma\kappa\omega$	$\acute{\alpha}\pi\acute{\theta}\eta\gamma\sigma\kappa\omega\eta$
	$\pi\alpha\acute{r}\alpha\kappa\acute{\alpha}\lambda\acute{\epsilon}\omega$	$\pi\alpha\acute{r}\kappa\acute{\alpha}\lambda\omega\eta$
	$\acute{\epsilon}\kappa\beta\acute{\alpha}\lambda\acute{\lambda}\omega$	$\acute{\epsilon}\acute{\xi}\beta\alpha\lambda\lambda\omega\eta$
	$\acute{\eta}\pi\acute{\alpha}\gamma\omega$	$\acute{\eta}\pi\acute{\eta}\gamma\omega\eta$
but	$\pi\acute{e}\pi\pi\acute{\alpha}\tau\acute{\epsilon}\omega$	$\pi\acute{e}\pi\acute{e}\pi\acute{\alpha}\tau\omega\eta$

The conjugation of the Imperfect Indicative Active of ordinary and contracted verbs in $\epsilon\omega$ is given below.

- | | | |
|----------|---|--|
| Singular | 1. $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\omega\eta$ | I was saying, or I used to say. |
| | 2. $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\epsilon\eta$ | Thou wast saying, or thou usedst to say. |
| | 3. $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\epsilon(\nu)$ | He was saying, or he used to say. |

- | | | |
|--------|--|--|
| Plural | 1. $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\omega\eta\omega\eta$ | We were saying, or we used to say. |
| | 2. $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\epsilon\eta\omega\eta$ | You were saying, or you used to say. |
| | 3. $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\omega\eta\omega\eta$ | They were saying, or they used to say. |

¹ Verbs compounded with a preposition are marked with an asterisk (*) in the earlier vocabularies.

ἐφίλουν	for ἐφίλεον	I was loving, or I used to love.
ἐφίλεις	for ἐφίλεες	Thou wast loving, or thou usedst to love.
ἐφίλει	for ἐφίλεε	He was loving, or he used to love.
ἐφίλουμεν	for ἐφίλέομεν	We were loving, or we used to love.
ἐφίλειτε	for ἐφίλέετε	You were loving, or you used to love.
ἐφίλουν	for ἐφίλεον	They were loving, or they used to love.

The meaning of the Imperfect. Strictly speaking, the Imperfect denotes continuous action in past time, or action often repeated in past time, and is represented by the English Past Continuous forms given in the tables above. But often a simple Past tense ("I said," "I loved" etc.) is a sufficient translation.

The Accentuation of Verbs

The accentuation of verbs is so simple, and, in many respects, so important that the student is recommended to make himself familiar with its principles, and to accent the verbs which he writes.

If the last syllable of a verb is long (i.e. if it contains a long vowel or a diphthong, with the exception of *ai* or *oi*¹) the accent falls on the last syllable but one, with certain exceptions to be mentioned later.

If the last syllable of a verb is short (i.e. if it contains a short vowel) the accent falls on the last syllable but two.

N.B. For purposes of accentuation *ai* and *oi* are considered as short vowels¹.

The accent resembles the acute accent ' used in French.

All syllables other than those having the written accent are supposed to have an accent sloping the other way called the grave accent. This is never written, and it is only of importance in connection with the accentuation of contracted verbs.

It will be noticed that contracted verbs have sometimes an acute accent, and sometimes a circumflex accent ^.

The principle on which the accentuation of these verbs is determined is as follows: if when the uncontracted form of the verb is written with all its accents an acute and a grave come together on the two syllables that are contracted in such a way that the grave follows the acute ', the two combine and form a circumflex.

¹ Except in the Optative Mood.

But, if the grave comes before the acute on the syllables which contract ' ', the acute remains alone. Examples: φίλεόμεν=φιλοῦμεν, φίλέει=φιλεῖ. But ἐφίλεε=ἐφίλει, φίλεέτῳ=φιλείτῳ.

Exercise 11

Learn Vocabulary 8.

1. ἀπεκτείνετε τοὺς προφήτας τοῦ Κυρίου. 2. ὁ θεὸς ἔπειπε τοὺς ἀγγέλους εἰς τὸν κόσμον. 3. ἦγε¹ τοὺς μαθητὰς ἀπὸ τῆς θαλάσσης. 4. οἱ νεανίαι ἔχαιρον. 5. τὰ πρόβατα ὑπῆγον² ἐκ τῆς ἑρήμουν. 6. ὁ βαπτιστὴς βαπτίζει τὰς παρθένους. 7. ὁ ἄγγελος ἀπέλυε τὸν ἀπόστολον. 8. οἱ μαθηταὶ ἐδόξαζον τὸν Κύριον. 9. οἱ ἀγαθοὶ δούλοι ἔφερον τὰ πρόβατα. 10. Ἰωάνης ὁ βαπτιστὴς ἔκραζε ἐν τῇ ἑρήμῳ. 11. ἐδίδασκες τὰ παιδία σὺν τοῖς δούλοις. 12. ἐκηρύσσομεν τὸ εὐαγγέλιον τῷ λαῷ. 13. ἔπειθον οὖν τοὺς ἀνθρώπους. 14. περιεπατοῦμεν ἐν τῷ ιερῷ. 15. ἐξέβαλλες τὰ δαιμόνια.

1. They proclaimed the Gospel to the disciples. 2. The maidens departed from the house. 3. They dragged (*ἄγω*) the slave's boat to the sea. 4. The prophets used to teach the children in the houses. 5. Ye glorified the Lord, O angels. 6. Thou wast teaching the people. 7. They were driving the sheep together to the trees. 8. The child was reading the scriptures in the temple. 9. We were departing from the lake. 10. John the Baptist did not work signs. 11. The Lord walked about in the wilderness. 12. Therefore you persuaded the people. 13. The saints were rejoicing. 14. He was casting out devils. 15. We were carrying the boat. 16. You were loosing the slaves.

¹ If the accent falls on the last syllable but one of any word in which the last syllable but one is long, and the last syllable short, the accent is always circumflex.

² The accent never goes back beyond the augment.

LESSON XII

THE IMPERFECT OF THE VERB "TO BE."
DEMONSTRATIVE PRONOUNS. *αὐτός*

The Imperfect tense of the verb "to be" is as follows :

Singular		Plural
1. <i>ἡμην</i> (<i>ἡν</i> , <i>ἡ</i>)	I was	1. <i>ἡμεν</i> we were
2. <i>ἡσ</i> , <i>ἡσθα</i>	thou wast	2. <i>ἡτε</i> you were
3. <i>ἡν</i>	he was	3. <i>ἡσαν</i> they were

The Demonstrative Pronouns *οὗτος* "this" and *ἐκεῖνος* "that" are declined as follows :

	Masculine	Feminine	Neuter
Sing. N. V.	<i>οὗτος</i>	<i>αὕτη</i>	<i>τοῦτο</i>
A.	<i>τοῦτον</i>	<i>ταύτην</i>	<i>τοῦτο</i>
G.	<i>τούτου</i>	<i>ταύτης</i>	<i>τούτου</i>
D.	<i>τούτῳ</i>	<i>ταύτῃ</i>	<i>τούτῳ</i>
Plur. N. V.	<i>οὗτοι</i>	<i>αὕται</i>	<i>ταῦτα</i>
A.	<i>τούτους</i>	<i>ταύτας</i>	<i>ταῦτα</i>
G.	<i>τούτων</i>	<i>τούτων</i>	<i>τούτων</i>
D.	<i>τούτοις</i>	<i>ταύταις</i>	<i>τούτοις</i>
Sing. N. V.	<i>ἐκεῖνος</i>	<i>ἐκείνη</i>	<i>ἐκεῖνο</i>
A.	<i>ἐκεῖνον</i>	<i>ἐκείνην</i>	<i>ἐκεῖνο</i>
G.	<i>ἐκείνου</i>	<i>ἐκείνης</i>	<i>ἐκείνου</i>
D.	<i>ἐκείνῳ</i>	<i>ἐκείνῃ</i>	<i>ἐκείνῳ</i>
Plur. N. V.	<i>ἐκεῖνοι</i>	<i>ἐκείναι</i>	<i>ἐκεῖνα</i>
A.	<i>ἐκείνους</i>	<i>ἐκείνας</i>	<i>ἐκεῖνα</i>
G.	<i>ἐκείνων</i>	<i>ἐκείνων</i>	<i>ἐκείνων</i>
D.	<i>ἐκείνοις</i>	<i>ἐκείναις</i>	<i>ἐκείνοις</i>

It will be noticed that when there is an *o* or *ω* in the endings of *οὗτος* the vowel of the first syllable is *ou*, when there is an *η* or *a* it is *av*.

οὗτος and *ἐκεῖνος* agree with the nouns which they qualify in number, gender, and case just like adjectives. When they qualify a noun the noun always has the article.

Examples :

This man, *οὗτος ὁ ἄνθρωπος*, or *ὁ ἄνθρωπος οὗτος*.

Those sheep, *ἐκεῖνα τὰ πρόβατα*, or *τὰ πρόβατα ἐκεῖνα*.

That commandment, *ἐκείνη ἡ ἐντολή*, or *ἡ ἐντολὴ ἐκείνη*.

When *οὗτος* stands by itself without any word expressed for it to agree with it means "this man," *αὕτη* means "this woman," *τοῦτο* means "this thing," *ταῦτα* means "these things."

The same is the case with *ἐκεῖνος*.

αὐτός, αὐτή, αὐτό is declined like *ἐκεῖνος*. In the New Testament it is the ordinary word for "he, she, it" etc.

Examples :

For he saves the people.

αὐτὸς γάρ σώζει τὸν λαόν.

They were leading him to the sea.

ἡγούν αὐτὸν εἰς τὴν θάλασσαν.

He was sending her from the temple.

ἔπεμπεν αὐτὴν ἀπὸ τοῦ ἱεροῦ.

This is his slave.

οὗτός ἐστιν ὁ δοῦλος αὐτοῦ¹.

Those are her houses.

οὗτοί εἰσιν οἱ οἶκοι αὐτῆς¹.

αὐτός also means "himself, herself, itself" when connected with a noun.

Example : Jesus himself taught them.

Ἰησοῦς αὐτὸς ἐδίδασκεν αὐτούς.

(In Classical Greek the nominative case of *αὐτός* has this latter meaning only, and cannot be used in the sense of "he, she, it.")

¹ If a noun is followed by a genitive of *αὐτός* in the sense of "his, her," or "its," it always has an article.

Exercise 12

Revise Vocabularies 1—8.

1. οὗτοι οἱ ἄνθρωποι ἀπέθνησκον ἐν τῇ ἑρήμῳ. 2. ἐθεωροῦμεν τοὺς ὅικους αὐτῶν. 3. οὗτος οὖν ἦν μαθητὴς Ἰωάνου τοῦ βαπτιστοῦ. 4. ήμεν γὰρ δοῦλοι τῆς ἀμαρτίας. 5. ἐκεῖνα δὲ τὰ δένδρα ἔβαλλον εἰς τὴν θάλασσαν. 6. αὗται ἔμενον ἐν τῷ πλοίῳ. 7. ὁ γὰρ θεὸς σώζει αὐτοὺς ἀπὸ τοῦ πονηροῦ (the evil one). 8. ἦτε οὖν δεσπόται τοῦ λαοῦ. 9. οὐ γὰρ κρίνομεν ταῦτα. 10. οἱ νιὸι αὐτοῦ ἤσαν κακοί. 11. αὕτη γὰρ ἦν ἡ ἐντολὴ αὐτοῦ. 12. ἐκηρύσσομεν ταῦτα ἐν τῇ ἐκκλησίᾳ. 13. ἐκεῖνοι δὲ ἔξέβαλλον τὰ δαιμόνια. 14. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐδόξαζον τὴν σοφίαν τοῦ Κυρίου. 15. αἱ παρθένοι συνῆγον τὰ πρόβατα αὐτῶν εἰς τὰ δένδρα. 16. ἐν ἐκείνῃ τῇ ὥρᾳ ἔχαριμεν. 17. ὁ Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλὰ οἱ μαθηταὶ αὐτοῦ. 18. ἡ ζωὴ μένει ἐν αὐτοῖς.

1. In the beginning was the word. 2. This is the love of God.
3. For the Lord saves the souls of men from the evil one. 4. Peace and truth are in the kingdom of God.
5. They were glorifying his power and wisdom.
6. For in that day we were preaching the gospel of the kingdom in the synagogue, and casting out devils.
7. You saw her sons in the house.
8. We received them into the boat.
9. Ye were in the temple in those days.
10. This is life eternal.
11. We heard the voice of the angel from the trees.
12. They were holy and beloved.
13. Their children were in the assembly.
14. Thou wast reading the scripture to them in the synagogue.
15. The Jews used to slay his prophets.
16. The Baptist himself used to baptise his disciples.

LESSON XIII

THE PASSIVE VOICE OF THE PRESENT AND IMPERFECT INDICATIVE

A verb is said to be in the Active Voice when its subject is spoken of as acting : it is said to be in the Passive Voice when its subject is spoken of as suffering, or being acted upon.

Examples : Active "I love," "I was striking."

Passive "I am loved," "I was being struck."

N.B. Only Transitive verbs can have a Passive voice. There are certain verbs such as "I fall," "I slip," etc. which do not speak of the subject as acting, but which are regarded as Active verbs because they are Intransitive.

The Passive voice is formed in Greek, as in Latin, by the use of special endings, and not by the use of the Auxiliary verb "to be" as in English.

The Passive voice of the Present and Imperfect Indicative of *λύω* is given below. Note that the Imperfect Passive has the Augment.

Present Indicative Passive

Sing.	1. <i>λύομαι</i>	I am loosed, or I am being loosed.
	2. <i>λύει</i> , or <i>λύῃ</i>	Thou art loosed, or thou art being loosed.
	3. <i>λύεται</i>	He is loosed, or he is being loosed.
Plur.	1. <i>λυόμεθα</i>	We are loosed, or we are being loosed.
	2. <i>λύεσθε</i>	You are loosed, or you are being loosed.
	3. <i>λύονται</i>	They are loosed, or they are being loosed.

Imperfect Indicative Passive

Sing.	1. <i>ἔλυόμην</i>	I was being loosed.
	2. <i>ἔλύον</i>	Thou wast being loosed.
	3. <i>ἔλύετο</i>	He was being loosed.
Plur.	1. <i>ἔλυόμεθα</i>	We were being loosed.
	2. <i>ἔλύεσθε</i>	You were being loosed.
	3. <i>ἔλύοντο</i>	They were being loosed.

Note. As in the case of the active voice a simple Past tense "I was loosed" etc. will often sufficiently translate the Imperfect.

The Present and Imperfect Indicative Passive of verbs in *εω* are conjugated as follows :

Present Indicative Passive

<i>φιλοῦμαι</i>	for <i>φιλέομαι</i>	I am loved, or I am being loved.
<i>φιλεῖ</i> , <i>φιλῆ</i>	for <i>φιλέει</i> , <i>φιλέῃ</i>	etc.
<i>φιλεῖται</i>	for <i>φιλέεται</i>	
<i>φιλούμεθα</i>	for <i>φιλέόμεθα</i>	
<i>φιλεῖσθε</i>	for <i>φιλέεσθε</i>	
<i>φιλοῦνται</i>	for <i>φιλέονται</i>	

Imperfect Indicative Passive

<i>έφιλούμην</i>	for <i>έφιλεύμην</i>	I was being loved.
<i>έφιλον</i>	for <i>έφιλέον</i>	etc.
<i>έφιλείτο</i>	for <i>έφιλέετο</i>	
<i>έφιλούμεθα</i>	for <i>έφιλεύμεθα</i>	
<i>έφιλείσθε</i>	for <i>έφιλέεσθε</i>	
<i>έφιλοῦντο</i>	for <i>έφιλέοντο</i>	

Consider the sentences :

“The angel looses the apostle.”

ὁ ἄγγελος λύει τὸν ἀπόστολον.

“The apostle is loosed by the angel.”

ὁ ἀπόστολος λύεται ὑπὸ τοῦ ἄγγέλου.

Both these sentences express the same idea, but they express it in different ways. It will be noticed that when a sentence with a verb in the active voice is turned into a sentence with a verb in the passive voice, as has been done in the sentences given above, the object of the first sentence “the apostle” becomes the subject of the second, while the subject of the first sentence “the angel” is introduced in English by the preposition “by.”

Consider the sentence :

“The world is kept by the wisdom of God.”

ὁ κόσμος τηρεῖται τῇ σοφίᾳ τοῦ θεοῦ.

It will be seen that the form of this sentence is the same in English as that of the second sentence given above.

In Greek however the sentences are not the same in form, but the preposition *ὑπό* followed by a Genitive is used in the one sentence, and a simple Dative in the other.

This is because the doer of the action in the first sentence is a living person, i.e. “the angel”; but the thing that does the action in the second sentence is not a living person, but “wisdom.”

In sentences similar to the first of these two sentences the doer of the action is spoken of as the AGENT, because it is a living thing.

In sentences similar to the second sentence the doer of the action is spoken of as the INSTRUMENT, because it is not a living thing.

This distinction must be carefully observed.

The same distinction exists in Latin where the Agent is expressed by “a” with the Ablative, and the Instrument by the Ablative alone.

RULE

In Greek the Agent of the action of a Passive verb is expressed by *ὑπό* with the Genitive: the Instrument is expressed by the Dative alone¹.

Active verbs may also be followed by a word denoting the instrument.

Example : He kills the apostle with a sword.
ἀποκτείνει τὸν ἀπόστολον μαχαίρᾳ.

The same verb may have both an Agent and an Instrument.

Example : The apostle is loosed by the angel by a word.
ὁ ἀπόστολος λύεται ὑπὸ τοῦ ἀγγέλου λόγῳ.

The Prepositions *διά* and *μετά* may be followed by a noun or pronoun either in the Accusative or Genitive case.

The student should here refer to the Appendix on prepositions on p. 154. The preposition *πρὸς* is generally followed by an Accusative case, and the preposition *ὑπό* by a Genitive case. For the meanings of these prepositions see the vocabulary.

Exercise 13

Learn Vocabulary 9.

1. ἐπέμπεσθε ὑπὸ τῶν διδασκάλων πρὸς ἔτερον ὅχλον. 2. ἐν τούτῳ τῷ τόπῳ ἐθεωροῦμεν τοῖς ὁφθαλμοῖς τὸν Κύριον τῶν οὐρανῶν. 3. οὗτοι οἱ λόγοι ἐλαλοῦντο ὑπὸ τῶν ἀποστόλων πρὸς τοὺς πρεσβυτέρους. 4. εὐθὺς δὲ τὰ πρόβατα συνήγετο λίθιος ὑπὸ τῶν ληστῶν. 5. ἀπεστελλόμεθα μετὰ τῶν προφητῶν διὰ τοῦ ὅχλου. 6. διὰ τούτο ἐπείθου τοῖς τῶν κριτῶν λόγοις. 7. μετὰ ταίτα οἱ τελῶναι ἐδιδάσκοντο μετὰ τῶν νεανιῶν ὑπὸ τῶν πρεσβυτέρων. 8. οἱ νινὶ τοῦ οἰκοδεσπότου ἡσθιον τοὺς ἄρτους. 9. ὁ ὑποκριτά, οὐ περιπάτεις ἐν ταῖς ὁδοῖς τοῦ Κυρίου. 10. ὁ θρόνος ἐποιείτο ὑπὸ τῶν ἐργάτων τῇ οἰκίᾳ τοῦ Κυρίου ἐν Ἱερουσαλήμ. 11. οἱ ἐργάται ἀπέστελλον τοὺς καρποὺς τῆς γῆς πρὸς τοὺς οἰκοδεσπότας. 12. ὁ Ἱερουσαλήμ, οὐχ εὑρίσκει πιστή. 13. παρεκαλούμεθα τοῖς λόγοις τῶν μαθητῶν ἐν ἐκείνῳ τῷ χρόνῳ. 14. ἥγομεν τὰ τέκνα διὰ τοῦ ἱεροῦ. 15. μετ' ἐκείνας τὰς ἡμέρας οἱ λησταὶ ὑπῆγον πρὸς τὴν ἔρημον.

1. The word of God was being preached by the apostles. 2. These fruits were sent by the householder to the elders. 3. On this account the judges were being persuaded by the faithful teachers. 4. Thou wast leading the people through the wilderness to Jerusalem. 5. After

¹ This rule is not always strictly observed in the N.T.

this they were being sought for by the crowd. 6. They were wicked in the eyes of the Lord. 7. The throne was being carried by the workmen to another place through the house. 8. Immediately the elders went with the prophets through Jerusalem. 9. The world was made through the Son of God. 10. O thou hypocrite, thou dost not keep the commandments of the Lord. 11. The young men were being taught by their own teachers. 12. Thou art not sent by the sons of the prophets. 13. Therefore immediately after these things we preached the word of God to the disciples. 14. Ye were being roused by the words of the householder.

LESSON XIV

DEONENT VERBS. THE PRESENT IMPERATIVE. THE RELATIVE PRONOUN

Deponent verbs are verbs which have the form of the Passive voice in Greek, but which are translated by a verb in the Active voice in English. They are called "Deponent" because the old grammarians considered that they had "laid aside" (Latin "deponere") a Passive sense, and assumed an Active.

Examples :	$\dot{\alpha}\pi\kappa\rho i\nu\omega\mu\alpha$	I answer.
	$\ddot{\alpha}\rho\chi\omega\mu\alpha$	I begin.
	$\ddot{\epsilon}\rho\chi\omega\mu\alpha$	I go.
	$\delta\acute{e}\chi\omega\mu\alpha$	I receive.

The Imperative Mood. Moods are forms which verbs assume to show the way in which the action or state denoted by the verb is to be regarded, i.e. if it is to be regarded as a statement of fact, a command, a wish, or a thought.

All the forms of verbs, which have been given so far, have been in the Indicative mood, that is the mood which is generally used in making statements, or asking questions.

The Imperative mood, the forms of which are given below, is used to express commands, exhortations and entreaties.

The forms given in this section are those of the Present tense of the Imperative mood.

Present Imperative Active	Present Imperative Passive
Sing. 2. $\lambda\hat{\nu}\epsilon$ loose (thou).	2. $\lambda\hat{\nu}\omega\nu$ be loosed (thou).
Plur. 3. $\lambda\nu\acute{\epsilon}\tau\omega$ let him loose.	3. $\lambda\nu\acute{\epsilon}\sigma\theta\omega$ let him be loosed.

	Present Imperative Active	Present Imperative Passive
Plur.	2. <i>λύετε</i> loose (ye).	2. <i>λύεσθε</i> be loosed (ye).
	3. <i>λυέτωσαν</i> let them loose. or <i>λυόντων</i>	3. <i>λυέσθωσαν</i> let them be loosed. or <i>λυέσθων</i>

The Present Imperative of verbs in *εω* is as follows :

Present Imperative Active		
<i>φιλει</i>	for <i>φιλεε</i>	love (thou)
<i>φιλειτω</i>	for <i>φιλεέτω</i>	etc.
<i>φιλειτε</i>	for <i>φιλεέτε</i>	
<i>φιλειτωσαν</i>	for <i>φιλεέτωσαν</i>	
or <i>φιλούντων</i>	or <i>φιλεόντων</i>	

Present Imperative Passive		
<i>φιλοῦ</i>	for <i>φιλέον</i>	be loved (thou)
<i>φιλείσθω</i>	for <i>φιλεέσθω</i>	etc.
<i>φιλείσθε</i>	for <i>φιλεέσθε</i>	
<i>φιλείσθωσαν</i>	for <i>φιλεέσθωσαν</i>	
or <i>φιλείσθων</i>	or <i>φιλεέσθων</i>	

The meaning of the Present Imperative. The Present tense in Greek in moods other than the Indicative denotes CONTINUOUS action, action IN PROGRESS, or REPEATED action rather than action in present time.

Just as the Imperfect tense denotes a continued or repeated action in past time so the Present Imperative denotes a command or entreaty to continue to do an action, or to do it repeatedly.

It is not always possible to bring this out in translating a Present Imperative into English, as we have no convenient form of expression which is equivalent to it. An attempt to express in full the force of the Greek Present Imperative is made in the translation of the examples given below. This subject will be treated more fully when we come to deal with the Aorist Imperative.

A verb in the Imperative mood is negated by *μή*, and not by *οὐ*.

Examples of the use of the Present Imperative :

Keep on throwing the stones.

βάλλετε τοὺς λίθους.

Do not keep on answering the master.

μὴ ἀποκρίνεσθε τῷ διδασκάλῳ.

Let them keep on sending bread for the prophet.

πεμπόντων ἄρτον τῷ προφήτῃ.

Let him continue to keep the commandments.

τηρείτω τὰς ἐντολάς.

Do not walk in the ways of wickedness any longer.

μὴ πορεύου ἐν ταῖς ὁδοῖς τῆς ἀδικίας.

The Relative Pronoun

The Relative Pronoun is declined as follows:

			Singular		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. <i>ōs</i>	<i>ī</i>	<i>ō</i>	who, or that		which
A. <i>ōv</i>	<i>īv</i>	<i>ō</i>	whom, or that		which
G. <i>oū</i>	<i>īs</i>	<i>oū</i>	whose, or of whom		of which
D. <i>ōs</i>	<i>ī</i>	<i>ō</i>	to whom		to which
			Plural		
N. <i>oī</i>	<i>aī</i>	<i>ā</i>	who, or that		which
A. <i>oūs</i>	<i>ās</i>	<i>ā</i>	whom, or that		which
G. <i>ōv</i>	<i>āv</i>	<i>ōv</i>	whose, or of whom		of which
D. <i>oīs</i>	<i>aīs</i>	<i>oīs</i>	to whom		to which

Notice that the Relative Pronoun is the same in form as the endings of the 2nd and 1st declensions with rough breathings added.

The accentuation should be noticed and learnt and compared with that of the Article.

Note the difference between *σ* the Nom. and Acc. Sing. Neut. of the Relative and *ὁ* the Nom. Sing. Masc. of the Article.

Compare also

$\tilde{\eta}$ and $\dot{\eta}$

oi and *oi*

āi and *ai*

The Relative Pronoun always refers back to some noun or pronoun in another clause which is called its Antecedent.

In Greek Relative Pronouns agree with their antecedent in number and gender, but Not in case.

The case of a Relative Pronoun depends on the function which it performs in the clause in which it stands, which is sometimes called a Relative Clause.

Examples :

1. I see the men who are coming.
βλέπω τοὺς ἀνθρώπους οἵ ἔρχονται.
2. The men that you are sending are going away.
οἱ ἀνθρωποὶ οὓς στέλλετε ἀπέρχονται.
3. This is the writing that is kept in the synagogue.
αὗτη ἔστιν ἡ γραφὴ ἡ τηρεῖται ἐν τῇ συναγωγῇ.
4. This is the writing which the apostle used to have.
αὗτη ἔστιν ἡ γραφὴ ἣν εἶχεν ὁ ἀπόστολος.
5. The children whom I was teaching are going away.
τὰ παιδία ἃ ἐδιδάσκον ἀπέρχεται.
6. The prophet whose books thou art reading is holy.
ὁ προφήτης οὐν ἀναγινώσκεις τὰ βιβλία ἅγιος ἔστιν.
7. The men for whom I am doing this are slaves.
οἱ ἀνθρωποὶ οἵ ποιῶ ταῦτα δοῦλοι εἰστιν.

In example 1 *ἀνθρώπους* is in the Accusative case because it is the object of the clause in which it stands. *οἵ* is in the Nominative case because it is the subject of the clause in which it stands.

The student should carefully consider the reason for the cases of the Relative Pronouns in the other examples in the same way.

Sections 8 and 10 in the Appendix on English grammar should be read in connexion with this lesson.

The Relative clauses in the examples given above are all ADJECTIVAL clauses, because they qualify and explain their antecedents just like adjectives.

Exercise 14

Learn Vocabulary 10.

1. ἐπορευόμεθα πρὸς τὴν θάλασσαν μετὰ τῶν μαθητῶν. 2. ἡρνοῦντο τὸν Κύριον τῆς δόξης ὃς τηρεῖ αὐτοὺς ἀπὸ τοῦ πονηροῦ. 3. ἐδέχεσθε τοὺς ἀγροὺς οὓς εἶχεν ὁ λαὸς Ἰσραὴλ. 4. μὴ ἀποκρίνου τῷ δεσπότῃ. 5. ἀπήρχοντο πρὸς τὴν ἔρημον ἐν ἦ δὲ Ἱωάνης ἐβάπτιζε. 6. ἀπεκρινόμην τοῖς ἀγγέλοις οἵ ἤρχοντο ἀπὸ τῶν πρεσβυτέρων. 7. μὴ ἐργάζεσθε τὴν ἀδικίαν. 8. οὗτος δέχεται τοὺς ἀμαρτωλοὺς οἵ ἔρχονται πρὸς αὐτὸν καὶ ἔσθιε μετ' αὐτῶν. 9. ἄπτον τῶν κεφαλῶν τῶν παιδίων ἃ πέμπω. 10. οἱ δοῦλοι οὓς ἐδέχετο ἐργάζονται ἐν τοῖς ἀγροῖς. 11. ἀποστελλόντων

τὰ ἴματια ἀ λαμβάνοντις εἰς τὸν οἶκον. 12. δεχέσθω τὸ βιβλίον ὃ γράφει ὁ ἀπόστολος. 13. διηρχόμεθα οὖν τοὺς ἄγρους αὐτῶν μετὰ τῶν τελωνῶν. 14. κακοὶ καὶ πονηροὶ δοῦλοι ἦτε. 15. ἀπτέσθωσαν τῶν λίθων τοῦ ἱεροῦ ὃ φύκοδομεῖτο τῷ Κυρίῳ.

- * 1. Let the love of the brethren remain in their hearts. 2. Keep the holy commandments which you receive from the teachers. 3. Do not deny the Lord of glory who saved you from the evil world. 4. Let the elders whom they send receive the law for the people. 5. We were going through the fields in which the slaves were working. 6. After these things they built a temple to the God of Israel. 7. Do not walk (pl.) in the way of sinners. 8. Let him receive the messengers who proclaim the kingdom of heaven. 9. The disciples whom John was baptising remained in the wilderness. 10. Let them work the works of him that sent them. 11. For the prophet receives the sinners who are sent to him and eats with them. 12. Do not answer the teacher. 13. After those days they went away into the place in which the young men were remaining with the sheep. 14. This is the elder whose children were reading the books of the law which the prophet wrote.

LESSON XV

THE PRESENT INFITIVE. PERSONAL AND POSSESSIVE PRONOUNS

The Present Infinitives are as follows :

Present Infinitive Active	Present Infinitive Passive
λύειν to loose	λύεσθαι to be loosed
φιλεῖν to love	φιλεῖσθαι to be loved
εἰναι to be	

The so-called Infinitive Mood is really, both in Greek and English, the Dative case of a verbal noun. In many of its uses however its Dative sense is quite forgotten, and it is treated exactly as if it were an indeclinable verbal noun. It is always neuter. The Infinitive partakes of the nature both of a verb and a noun. As a verb it has a subject expressed or understood, and it may have an object; it is qualified by adverbs, and has tense and voice. As a noun it may stand as the subject or object of another verb.

Infinitive used as a Subject. The Infinitive is especially common as the subject of an Impersonal verb or of *ἐστι*. As it is a verbal noun and therefore partakes of the nature of a verb, it may have a subject of its own. If this subject is expressed it is put in the ACCUSATIVE case.

Examples :

To err is human.

παραβάνειν ἀνθρώπινόν ἐστι.

It is lawful to heal on the Sabbath.

ἔξεστι θεραπεύειν ἐν τῷ σαββάτῳ.

It was necessary for him to pass through Samaria.

ἔδει αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρίας.

It is good for us to be here.

καλόν ἐστιν ἡμᾶς εἶναι ὅδε.

Notice that in the English of the last three examples the word "it" is placed first as a sort of preparatory subject, the real subjects of the three sentences are however the Infinitives "to heal," "to pass," "to be here," as will be seen if the sentences are written in the following form :

To heal on the Sabbath is lawful.

To pass through Samaria was necessary for him.

To be here is good for us.

In the last two examples the subjects of the Infinitives *αὐτόν* and *ἡμᾶς* are expressed in Greek in the Accusative case.

Note that in English these words are in the Dative.

The verb *ἔξεστι* is however followed by a noun or pronoun in the Dative case to express the person to whom the action is lawful.

Example :

It is lawful for us to heal on the Sabbath.

ἔξεστιν ἡμῖν θεραπεύειν ἐν τῷ σαββάτῳ.

Infinitive used as Object. Any verb whose action naturally implies another action or state as its object, may take an Infinitive as its object. Such verbs are generally the same in Greek as in English. They are sometimes called "Modal Verbs."

Examples :

They wish to remain.

Θούλονται καταμένειν.

We are willing to hear.

Θέλομεν ἀκούειν.

I am able to do this.

δύναμαι τοῦτο ποιεῖν.

They began to build.

ἤρχοντο οἰκοδομεῖν.

After verbs meaning "to entreat," "to exhort," "to command," a verb in the Infinitive mood is used as the direct object, while a noun or pronoun in an Accusative, Genitive, or Dative case is used with it as the indirect object of the main verb. If the subject of the Infinitive is expressed it is in the ACCUSATIVE case.

Examples :

He commanded them to bring Paul.

ἐκέλευεν αὐτοὺς ἄγειν τὸν Παῦλον.

I beseech thee to heal my son.

δέομαί σου θεραπεύειν τὸν νιόν μου.

He charged them not to depart from Jerusalem.

παρήγγελλεν αὐτοῖς μὴ ὑπάγειν ἀπὸ Ἱεροσολύμων.

Example of an Infinitive with its subject expressed :

He commands Paul to be brought.

κελεύει τὸν Παῦλον ἄγεσθαι.

All clauses which stand as the subject or object of a verb are called Substantival Clauses.

The Infinitive used in Final clauses. As has been already stated the Infinitive is really the DATIVE case of a verbal noun.

It may therefore be used not only as the verb in a Substantival Clause but also as the verb in an Adverbial Clause expressing Purpose.

Such clauses are called FINAL CLAUSES.

The Infinitive is used in Final clauses on the same principle that a noun in the Dative case is used in English to express purpose.

Example : He went to the market for corn.

And so both in Greek and English the Infinitive is used to express PURPOSE.

Examples :

He sent his slaves to call the prophets.

ἀπέστελλε τοὺς δούλους καλεῖν τοὺς προφήτας.

John used to go to the Jordan to baptise the disciples.

ὁ Ἰωάνης ἤρχετο πρὸς τὸν Ἰορδάνην βαπτίζειν τοὺς μαθητάς.

The negative used with the Infinitive in the New Testament is almost always *μή*.

Summary. The Infinitive is used in SUBSTANTIVAL CLAUSES as being a VERBAL NOUN.

The Infinitive is used in FINAL CLAUSES as being the DATIVE CASE of a verbal noun.

Personal and Possessive Pronouns

The Personal Pronouns of the 1st and 2nd persons are as follows :

Singular

1st person		2nd person	
N.	ἐγώ	I	N. V.
A.	ἐμέ, μέ	me	A.
G.	ἐμοῦ, μοῦ	of me, my	G.
D.	ἐμοί, μοί	to me	D.

Plural

N. <i>ἡμεῖς</i>		N. V. <i>ὑμεῖς</i>	
A.	<i>ἡμᾶς</i>	us	A. <i>ὑμᾶς</i>
G.	<i>ἡμῶν</i>	of us, our	G. <i>ὑμῶν</i>
D.	<i>ἡμῖν</i>	to us	D. <i>ὑμῖν</i>

As has been already mentioned, all cases of *αὐτός* are used in the New Testament as the Personal Pronoun of the 3rd person "he, she, it," etc. *οὗτος* and *ἔκεινος* are also sometimes used as Personal Pronouns.

Examples: He is the way, the truth and the life.

αὐτός ἐστιν ἡ ὁδός, ἡ ἀλήθεια καὶ ἡ ζωή.

But he was teaching in the temple.

ἔκεινος δὲ ἐδίδασκεν ἐν τῷ ἱερῷ.

The Nominative case of the Article followed by *μέν* and *δέ* is often used as a Personal Pronoun of the 3rd person.

Examples: But he was sending him away.

ὁ δὲ ἀπέστελλεν αὐτόν.

But they departed into the wilderness.

οἱ δὲ ὑπῆγον εἰς τὴν ἔρημον.

ο *μέν* followed by ο *δέ* must be translated by "One...another."

οι μὲν followed by *οι δέ* must be translated "Some...others."

Example: Some remained, but others were going away.
οι μὲν ἔμενον, οι δέ ἀπήρχοντο.

As the personal ending of the verb is generally sufficient to show what person and number the subject is, the Nominative case of the Personal Pronouns is not used except for emphasis.

Example: Thou art a slave, but I am free.
σὺ μὲν εἰς δοῦλος, ἐγὼ δὲ ἐλεύθερος.

The Possessive Pronouns are:

ἐμός	my, or mine
σός	thy, or thine
ἡμέτερος	our, or ours
ὑμέτερος	your, or yours

They are generally equivalent to the possessive Genitive of the Personal Pronoun.

Examples: My lord, *δὸς κύριος, δὸς κύριος μου.*
 Our lord, *δὸς ἡμέτερος κύριος, δὸς κύριος ἡμῶν.*

Note that when a noun is qualified by a Possessive Pronoun, or the Genitive of a Personal Pronoun, it has an Article before it.

The Genitive singular of *αὐτός* is used in the place of a Possessive Pronoun of the third person singular to translate "his, hers, its"; and the Genitive plural of the same word is used to translate "their."

Exercise 15

Learn Vocabulary 11.

1. ἐθούλοντο ἀκούειν τοὺς λόγους οὓς ἐλάλει ὁ Ἰησοῦς.
2. διδάσκαλε, καλόν ἐστιν ἡμᾶς ὥδε εἶναι.
3. ἐδέοντο οὖν αὐτοῦ θεραπεύειν τοὺς νιόν τοῦτῷν.
4. οὗτος ἄρχεται οἰκοδομεῖν, ἀλλ' οὐ δύναται ποιεῖν τὸ ἔργον.
5. δεῖ ὑμᾶς ἀποκρίνεσθαι τοῖς πρεσβυτέροις.
6. κελεύω σε ἐξέρχεσθαι ἐκ τῆς οἰκίας.
7. ἔξεστιν ἡμῖν κηρύσσειν τὴν βασιλείαν τῶν οὐρανῶν.
8. ἐπεμπειν τοὺς δούλους αὐτοῦ καλεῖν τοὺς πτωχοὺς καὶ τοὺς τυφλοὺς εἰς τὸν γάμον.
9. παρήγγελλεν αὐτοῖς ἄγειν τὸν Παῦλον.
10. ὁ γὰρ θεὸς πέμπει τὸν νιὸν αὐτοῦ σώζειν τὸν κόσμον.
11. παρεκάλουν αὐτοὺς οἱ προφῆται μένειν ἐν τῇ ἀληθείᾳ.
12. οὐ γὰρ θέλετε ἔρχεσθαι πρός με.
13. ὁ οὖν Ἰησοῦς ἤγετο εἰς τὴν ἔρημον πειράζεσθαι ὑπὸ τοῦ διαβόλου.
14. οἱ μαθηταὶ ἤρχοντο πρὸς τὸν Ἰορδάνην ὅμολογειν τὰς ἀμαρτίας αὐτῶν

τῷ Ἰωάνῃ. 15. ἐκελεύομεν τοὺς ἀγγέλους πέμπεσθαι. 16. ὁ δὲ οὐκ ἥθελεν πορεύεσθαι ἐν ταῖς ὁδοῖς τοῦ Κυρίου. 17. ἐγώ σε κελεύω ἐκεὶ μένειν, σὺ δὲ οὐκ ὑπακούεις. 18. οἱ μὲν ἡσαν δοῦλοι οἱ δὲ ἐλεύθεροι. 19. παρεκαλοῦμεν τὸν λαὸν ὑπακούειν τοῖς προφήταις.

1. We must not deny the Lord of glory (use *δεῖ*). 2. They were not willing to obey the elders¹. 3. It is lawful for them to receive the money from the publicans. 4. I am a man, but you are children. 5. We wish to see the temple of the God of Israel. 6. We are sending the slaves to call the blind and the poor to the marriage. 7. It is bad for them to be there. 8. It was necessary for Jesus to pass through Samaria to proclaim the Gospel to the people. 9. We commanded the prophet to be brought. 10. I besought him to heal my child, but he would not. 11. Jesus commanded them to send the blind man. 12. I am not able to exhort them to remain in Jerusalem. 13. Therefore they began to confess their sins to us. 14. Some went to their houses and others to the temple. 15. We are free, but you are slaves. 16. Jesus is led into the wilderness to be tempted by the devil. 17. We came to John to be baptized by him in the Jordan. 18. They are not able to do this. 19. I sent the messenger to you, but he was not willing to depart. 20. We must work the works of him that sent us (use *δεῖ*). 21. They wish to read the books which thou hast.

LESSON XVI

THE FUTURE INDICATIVE ACTIVE AND MIDDLE. THE MIDDLE VOICE

The Future Indicative Active is generally formed in Greek by putting *σ* at the end of the stem of the verb, and then adding the endings of the Present Indicative Active.

The Future Middle is generally formed by putting *σ* at the end of the stem of the verb and then adding the endings of the Present Indicative Passive.

The meaning of the Middle voice will be explained below.

¹ Dat. case.

The Future Active and the Middle of λύω "I loose" are as follows :

	Active		Middle
λύσω	I shall loose, etc.	λύσομαι	I shall loose (for my
λύσεις		λύσει, λύσῃ	own benefit), etc.
λύσει		λύσεται	
λύσομεν		λυσόμεθα	
λύσετε		λύσεσθε	
λύσουσι		λύσονται	
	Future Infinitive Active		Future Infinitive Middle
λύσειν	To be about to loose	λύσεσθαι	To be about to loose (for one's own benefit)

Note that each of these forms is made up of the stem of the verb, the σ, and the appropriate ending of the Present tense.

If the stem of the verb ends in a consonant, this consonant combines with the σ which is added to it to form the endings of the Future in the manner shown below.

If the stem of the verb ends in a guttural letter κ, γ, χ, it joins with the σ and makes ξ.

Examples :

	Present	Future Act.	Future Mid.
διώκω	I pursue	διώξω	διώξομαι
ἀνοίγω	I open	ἀνοίξω	ἀνοίξομαι
ἄρχω	Act. I rule Mid. I begin	ἄρξω	ἄρξομαι
ἔχω	I have	ἔξω (but observe the rough breathing)	

If the stem of the verb ends in a labial letter π, β, φ, it joins with the σ and makes ψ.

Examples :

	Present	Future Act.	Future Mid.
βλέπω	I see	βλέψω	βλέψομαι
γράφω	I write	γράψω	γράψομαι
πέμπω	I send	πέμψω	πέμψομαι

If the stem of the verb ends in a dental letter τ, δ, θ, it is dropped before the σ of the Future.

Examples :

	Present	Future Act.	Future Mid.
πείθω	I persuade	πείσω	πείσομαι

Verbs in $\epsilon\omega$ lengthen the ϵ to η before adding the endings of the Future Tense.

Examples :

Present		Future Act.	Future Mid.
$\alpha\iota\tau\epsilon\omega$	I ask	$\alpha\iota\tau\eta\sigma\omega$	$\alpha\iota\tau\eta\sigma\omega\mu\alpha i$
$\zeta\eta\tau\epsilon\omega$	I seek	$\zeta\eta\tau\eta\sigma\omega$	$\zeta\eta\tau\eta\sigma\omega\mu\alpha i$

The Future tense of $\epsilon\iota\mu\epsilon i$ is as follows :

$\tilde{\epsilon}\sigma\omega\mu\alpha i$	I shall be, etc.
$\tilde{\epsilon}\sigma\epsilon i$, $\tilde{\epsilon}\sigma\eta$	
$\tilde{\epsilon}\sigma\tau\alpha i$	
$\tilde{\epsilon}\sigma\mu\epsilon\theta\alpha i$	
$\tilde{\epsilon}\sigma\epsilon\sigma\theta\epsilon i$	
$\tilde{\epsilon}\sigma\omega\tau\alpha i$	

The Middle voice. The Middle voice generally denotes that the subject is acting upon himself, or in some way that concerns himself, but often it is not distinguished from the Active voice in meaning.

Many verbs have no Future Active forms, but only Future Middle.

These Futures Middle are "deponent" and have exactly the same meaning as if they were active.

The Middle voice of the Present tense is the same in form as the Passive voice.

Exercise 16

Learn Vocabulary 12.

- οὐκ ἀδικήσουσι τὰ τέκνα.
- οἱ δὲ ἐνδύσουσι τὰ ἱμάτια.
- ἀνοίξει τοὺς ὄφθαλμοὺς τῶν τυφλῶν οἱ συνάγονται ἐν τῇ συναγωγῇ.
- πείσομεν τοὺς ἔργατας ἔργάζεσθαι ἐν τοῖς ἄγροις.
- πέμψω πρὸς αὐτὸὺς σοφοὺς καὶ προφήτας, ἀλλ' οὐκ ἀκούσουσιν αὐτὸὺς οἱ νῦν Ἰσραὴλ.
- ἐκείνος ἔσται ἄγιος τῷ Κυρίῳ.
- ἀρξετε τῶν Ἰουδαίων οἱ κατοικοῦσι ἐκείνην τὴν γῆν.
- προφητεύσετε τῷ λαῷ τούτῳ καὶ ὑπακούσουσι σοι.
- διακονήσετε τοῖς ἔχθροις ὑμῶν ὅτι οὐκ ἡθέλετε ὑπακούειν μοι, ἀλλ' ἔγὼ ἐλέγω ὑμᾶς ἐν ἐκείνῃ τῇ ἡμέρᾳ.
- κατοικήσομεν τοὺς ἄγροὺς τῶν ἔχθρῶν οἱ διηκονοῦμεν ὅτι οὐκ ἡκούομεν τὸν λόγον τοῦ Κυρίου.
- οἱ διάκονοι τῆς συναγωγῆς οὐ διώξουσι τοὺς ληστὰς ἐν τῷ σαββάτῳ.
- εὐλογείτωσαν τὴν δόξαν τοῦ θεοῦ Ἰσραὴλ.
- πέμψομεν τοὺς νεανίας κατοικεῖν τὴν γῆν.
- οἱ πρεσβύτεροι ἔξουσι τὰ πρόβατα ἢ σώζεται ἀπὸ τῶν ἔχθρῶν.
- ἀρξόμεθα εὐλογεῖν τοὺς νιόντας τῶν προφητῶν.

1. I will open the books which are in the synagogue. 2. They shall be just and faithful in that day, and I will bless them because they hear my voice. 3. We shall behold the face of the Lord in the temple which is built in Jerusalem. 4. The Lord will have mercy upon them because they dwell in the land of their enemies, and he will lead them into their own land. 5. Jesus therefore began to send the apostles to proclaim the Gospel to the house of Israel. 6. We will send the slaves to pursue the robbers. 7. Peace and truth shall dwell in our land because we obey the commandments of the Lord. 8. He will speak these things to the multitudes in parables. 9. I shall be first, but thou wilt be last. 10. Do not praise the wicked, for the wicked shall not dwell in our land.

LESSON XVII

THE TWO STEMS OF VERBS. THE REFLEXIVE PRONOUN. QUESTIONS

Greek verbs are not divided into conjugations with different endings like Latin verbs.

All the verbs in *ω* have the same endings : the differences between them are caused by variations in the stem.

The verbs which are given as examples in the last exercise (except *πειθω*) and also those in the vocabulary have but one stem : but many verbs have at least two stems :—

(1) The Verbal stem from which all the tenses with the exception of the Present and Imperfect are generally formed.

(2) The Present stem from which the Present and Imperfect tenses are formed.

The fact that the meanings of verbs are given in dictionaries under the form of the Present Indicative tends to fix attention upon it, and to produce the impression that it is the original and most important form of the verb. This is however not the case. The present stem is really derived from the verbal stem, and is generally a lengthened form of the verbal stem.

The verbal stem is the most important part of the verb ; nouns

and adjectives of kindred meaning are formed from it, and not from the present stem.

Examples :

Verbal stem	Present	Derived word
κηρυκ	κηρύσσω	κῆρυξ a herald
μαθ	μανθάνω	μαθητής a disciple
φυγ	φεύγω	φυγή flight

Some of the ways in which the verbal stem is modified so as to form the present stem are classified below.

(1) Verbs which add *r* to the verbal stem in order to form the present stem :

Examples :

Stem	Present	Future	Meaning
καλυπ	ἀποκαλύπτω	ἀποκαλύψω	I reveal
κοπ	ἐκκόπτω	ἐκκόψω	I cut down
κρυπ	κρύπτω	κρύψω	I hide

(2) Verbs in which the verbal stem ends in a guttural which is softened to *σσ* to form the present stem.

Examples :

Stem	Present	Future	Meaning
κηρυκ	κηρύσσω	κηρύξω	I proclaim
πραγ	πράσσω	πράξω	I do
ταγ	τάσσω	τάξω	I set in order
φυλακ	φυλάσσω	φυλάξω	I guard

(3) Verbs ending in *ξω* in the Present: these are formed from stems ending in *δ* or *γ*. The former make their Futures in *σω* and the latter in *ξω*.

Examples :

Stem	Present	Future	Meaning
ἔλπιδ	ἔλπιξω	ἔλπίσω	I hope
κραγ	κράξω	κράξω	I cry

The majority of verbs in *ξω* form their futures like *ἔλπιξω*.

The following are some of the most important :

ἀγιάζω	I sanctify	έτοιμάζω	I make ready
ἀγοράζω	I buy	θαυμάζω	I wonder
βαπτίζω	I baptise	καθαρίζω	I cleanse

<i>βαστάζω</i>	I carry	<i>πειράζω</i>	I try or tempt
<i>δοξάζω</i>	I glorify	<i>σκανδαλίζω</i>	I cause to stumble
<i>έγγιζω</i>	I draw near	<i>σώζω</i>	I save
<i>ἔργαζομαι</i>			I work

Observe that in all the verbs given above the Future is formed from the verbal stem in accordance with the rules given on p. 41.

Reflexive Pronouns are used when the subject and object of a sentence or clause refer to the same person or thing.

The forms which occur in the New Testament are :

<i>ἐμαυτόν</i>	myself
<i>σεαυτόν</i>	thyself
<i>έαυτόν (αὐτόν)</i>	himself
<i>έαυτήν (αὐτήν)</i>	herself
<i>έαυτό (αὐτό)</i>	itself
<i>έαυτούς</i>	ourselves, yourselves, themselves

As we have already seen, *αὐτός*, -ή, -ό, means "he, she, it" when it stands alone, and "self" when it is joined to a noun or pronoun.

When *αὐτός* is joined to, and immediately follows, an article it means "the same." The article and *αὐτός* are always in the same number, gender and case.

Distinguish carefully between

	The same man.
	ὁ αὐτὸς ἄνθρωπος.
and	The man himself.
	ὁ ἄνθρωπος αὐτός.

Distinguish also between this last use of *αὐτός* and the use of the Reflexive pronoun :

The man himself says this.	
ὁ ἄνθρωπος αὐτὸς λέγει τοῦτο.	
The man casts himself into the sea.	
ὁ ἄνθρωπος βάλλει αὐτὸν εἰς τὴν θάλασσαν.	

τὰ αὐτά contracted to *ταὐτά* means "the same things."

Questions

Questions are expressed in Greek not by altering the order of the words in the sentence, but by placing the question mark ; at the end of the sentence. It will be noticed that this question mark is like an

English semi-colon. The Greek colon is a single dot above the line . .

Examples :

They are doing this.

ποιοῦσι τοῦτο.

Are they doing this?

ποιοῦσι τοῦτο;

Exercise 17

Learn Vocabulary 13.

1. κρύψομεν τὸ παιδίον ἐν τῇ οἰκίᾳ; 2. οὐχ ἀγιάσονται τὰ σάββατά μου. 3. οἱ αὐτοὶ ἄγγελοι ἔτοιμάσθωνται ἔαυτοὺς πορεύεσθαι. 4. καθαρίζετε ἔαυτούς, ὑποκριταί. 5. ἀποκαλύψεις αὐτοῖς τὴν δόξαν τῆς σοφίας. 6. ἔξετε ζωὴν ἐν ἔαυτοῖς. 7. σὺ γὰρ πράξεις τὰ αὐτά. 8. Ἰησοῦς αὐτὸς ἤγγιζε τοῖς αὐτοῖς μαθηταῖς. 9. τάξουσται τοῖς αὐτοῖς ἀνθρώποις ἐν τοῖς ἀγροῖς. 10. σκανδαλίσετε τοὺς ἀγίους; 11. ἀφεται τοῦ ἴματίου τοῦ προφήτου. 12. πορεύομαι πρὸς τὴν αὐτὴν οἰκίαν; 13. ἀγιάζετε τὰς καρδίας ὑμῶν τῇ ἀγάπῃ τῆς ἀληθείας. 14. ἀπάξουσται τοὺς λεπροὺς ἀπὸ τοῦ ἱεροῦ. 15. ἐκκόψετε τὰ δένδρα ἢ ἔστι ἐν ἐκείνῃ τῇ γῇ. 16. θαυμάσεται τὴν δόξαν τοῦ Κυρίου.

1. Ye shall set the books in order in the synagogue. 2. They will hope to behold the signs of the apostles. 3. We will draw near to hear the voice of the teacher. 4. The wicked man will do wicked things. 5. Will he cleanse himself in the same lake? 6. She will make herself ready to go. 7. I will cut down the trees that are in the field. 8. We will buy the same books for our children. 9. The Lord will guard the souls of his people. 10. We will begin to sanctify our hearts. 11. The maiden will carry the loaves for the workmen. 12. They will hide themselves in the trees. 13. You will begin to wonder at the power of the elders. 14. We shall not reveal ourselves to them. 15. Art thou willing to behold peace and righteousness in the kingdom of God? 16. Shall we command them to read the Scriptures to the brethren?

LESSON XVIII

THE FIRST AORIST ACTIVE

The First Aorist is so called to distinguish it from the Second Aorist, a tense which has different endings, but practically always the same meaning. Very few verbs have both Aorists.

The two Aorists may be compared in this respect with the strong and weak forms of the Past tense in English. Very few verbs in English have both a strong and a weak Past tense; if they have, the meaning of the two forms is identical.

Example:	Present	Strong Past	Weak Past
	Beseech	Besought	Beseeched

At present we are concerned only with the 1st Aorist; but whatever is said about the meaning of this tense applies equally to the 2nd Aorist. The name Aorist means unbounded or unlimited. The Aorist tense is used in Greek to denote that the action spoken of is to be regarded simply as an event, without any regard being taken of the length of time during which it has been going on. The Present and Imperfect tenses on the other hand emphasise the fact that the action spoken of is continuous or often repeated. In practice it will be sufficient for the present to translate the Aorist Indicative by the English Past Simple, and the Imperfect generally by the English Past Continuous, or Imperfect.

Example:	<i>ἔλυον</i>	I was loosing, or I used to loose.
	<i>ἔλυσα</i>	I loosed.

This distinction should be carefully observed.

The 1st Aorist of the verb *λύω* is as follows:

1st Aor. Ind. Act.	1st Aor. Imper. Act.
<i>ἔλυσα</i>	I loosed.
<i>ἔλυσας</i>	thou loosedst.
<i>ἔλυσε</i>	he loosed.
<i>ἔλύσαμεν</i>	we loosed.
<i>ἔλύσατε</i>	you loosed.
<i>ἔλυσαν</i>	they loosed.
	<i>λύσατων</i>
1st Aorist Infinitive Act.: <i>λύσαι</i> .	

As in the Future σ is inserted between the stem of the verb and the endings. The characteristic vowel of the tense is *a*.

The σ which is inserted before the endings of the 1st Aorist produces consonantal changes similar to those produced by the σ inserted before the endings of the Future.

Examples:	Present	Future	1st Aorist
	δάκω	διώξω	ἐδίωξα
	ἀνοίγω	ἀνοίξω	ἀνέψεξα ¹
	κηρύσσω	κηρύξω	ἐκήρυξα
	κράζω	κράξω	ἐκράξα
	βλέπω	βλέψω	ἐβλεψα
	γράφω	γράψω	ἐγραψα
	κρύπτω	κρύψω	ἐκρύψα
	πείθω	πείσω	ἐπεισα
	ἐλπίζω	ἐλπίσω	ὴλπισα
	ἀγιάζω	ἀγιάσω	ἥγιασα
	αἰτέω	αἰτήσω	ἥτησα
	καλέω	καλέσω ²	ἐκάλεσα ²
	θέλω	θελήσω ³	ἥθελησα ³

The above list should be carefully learnt.

The meaning of the Aorist Imperative

The Aorist Imperative has no augment because it is not regarded as a past tense. The difference in meaning between it and the Present Imperative is that while the Present Imperative denotes a command or entreaty to CONTINUE to do an action, to do it HABITUALLY, the Aorist Imperative denotes a command or entreaty simply to do an action WITHOUT ANY REGARD to its continuance or frequency.

This difference of meaning is well seen in the parallel versions of a petition in the Lord's Prayer given in two of the Gospels.

The verb used in the first is the Present Imperative of the verb δίδωμι "I give," an irregular verb explained in lesson xxxii, the verb used in the second is the Aorist Imperative of the same verb.

¹ This form is irregular, it has two augments.

² καλέω and its compounds do not lengthen the *e* before the endings of the Future and 1st Aorist like other verbs in *εω*.

³ Notice the peculiar form of the Future and 1st Aorist of θέλω.

Give us (keep on giving us) day by day our daily bread.
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.

Lk. xi. 3.

Give to us this day our daily bread.

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.

Mt. vi. 11.

The Present Imperative denotes a continuous act of giving—day after day. The Aorist Imperative denotes a single act of giving—for to-day.

Another good example is found in Jn ii. 16:

Take these things hence (single action), do not continue to make my Father's house a house of merchandise.

Ἄπατε¹ ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

The Aorist Infinitive

The Aorist Infinitive differs in meaning from the Present Infinitive just in the same way as the Aorist Imperative differs in meaning from the Present Imperative.

Its use denotes that the action denoted by the verb is to be regarded simply as an action happening at some time not defined, without any regard to its continuance or frequency.

The use of the Present Infinitive denotes that the action denoted by the verb is to be regarded as continuous or repeated.

The Aorist Infinitive is consequently used more frequently than the Present Infinitive in Greek: and the student should always use it unless there is some good reason to the contrary.

It is Not confined to expressing action in past time like the Latin Perfect Infinitive, it has therefore no augment since it is not regarded as a past tense.

Examples:

To keep on writing the same things is good for you.

γράφειν τὰ αὐτὰ καλόν ἔστιν ὑμῖν. (Pres. Inf.)

I hope to write to you soon.

Ἐλπίζω γράψαι ὑμῖν ταχέως. (Aor. Inf.)

¹ *Ἄπατε* is an Aorist Imperative. Its form will be explained in the next lesson but one.

Exercise 18

Revise Vocabularies 9–13.

1. ἐδίωξαν τοὺς λῃστὰς οἱ ἀπηγον τὰ πρόβατα. 2. οἱ δὲ λεπροὶ ἐπίστευσαν¹ τῷ λόγῳ τοῦ Ἰησοῦ. 3. ἐπεμψας τοὺς τελώνας ἀγοράσαι τὰ ἴματα. 4. σῶσον τὸ ἀργύριον ἀπὸ τῶν λῃστῶν. 5. σῶζε τὸν λαόν σου ἀπὸ τοῦ πονηροῦ. 6. ταξάτωσαν τὰ βιβλία ἐν τῷ ιερῷ. 7. μετὰ ταῦτα ἐπείσαμεν αὐτοὺς κρύψαι τὰ παιδία. 8. ἐκαθαρίσαμεν ἑαυτοὺς ἐν τῷ ποταμῷ. 9. οἱ διδάσκαλος αὐτὸς ἐθαύμασε τὴν σοφίαν τῶν μαθητῶν. 10. ἐπορεύετο διὰ τῆς γῆς ἔκκοψαι τὰ δένδρα. 11. διὰ τοῦτο οὐ δεῖ σκανδαλίζειν τοὺς πιστούς. 12. βάστασον τὸ πλοῖον ἀπὸ τῆς θαλάσσης. 13. ἀγάστατε ἑαυτούς, ἔγγιζε γάρ ή ἡμέρα τοῦ Κυρίου. 14. ἐκέλευσεν τὸν λεπρὸν ὁ προφήτης καθαρίσαι ἑαυτὸν ἐν τῷ Ἰορδάνῃ ποταμῷ. 15. ή φωνῇ τοῦ Ἰωάνου ἔκραξε ἐν τῇ ἐρήμῳ ‘ἔτοιμάστε τὴν ὁδὸν τῷ Κυρίῳ.’ 16. ἐτηρήσαμεν τὰς ἐντολὰς ἃς ἡκούσομεν ἀπὸ τῶν ἀγίων ἀποστόλων. 17. καλόν ἐστιν ἡμᾶς πράσσειν τὴν δικαιοσύνην. 18. ἐδέοντο² αὐτοῦ μὴ πράξαι ἑαυτῷ κακόν. 19. μετὰ τοῦτο οὖν ἀνέψειν τοὺς ὄφθαλμοὺς τοῦ τυφλοῦ. 20. ἐλπίζεις θεωρεῖν τὴν δόξαν τῶν ἀγγέλων. 21. ή εἰρήνη κατοικησάτω τὰς καρδίας ὑμῶν. 22. ταῦτα γάρ ήθιλησαν βλέψαι οἱ ἄγγελοι.

1. They baptised the publicans in the river. 2. You were going through the land to behold the houses and the people. 3. Hide the stones in the field. 4. Do not continue to offend the brethren (use the Pres. Imper.). 5. Let them set the men in order. 6. You revealed the commandments and promises to the church. 7. Shall we begin to read the books? 8. Cleanse your hearts, ye sinners, and confess your sins to the church. 9. Is it lawful to heal on the Sabbath? 10. Save thy people, O Lord, from the wickedness of this world. 11. Make ready therefore to hide yourselves and your children in Jerusalem. 12. Let love and righteousness dwell in your hearts. 13. He commanded me to write these words in a book. 14. It is good for them to keep on reading the same things. 15. After this I will reveal my power to the children of Israel. 16. He wished to call the publicans to the marriage.

¹ πιστεύω is often followed by a Dative.

² This verb is not contracted.

LESSON XIX

THE SECOND AORIST ACTIVE. OBJECT CLAUSES AFTER
VERBS OF SAYING, OR THINKING

The ENDINGS of the Second Aorist Indicative Active are the **SAME** as those of the Imperfect Indicative Active. The ENDINGS of the 2nd Aorist Imperative Active are the **SAME** as those of the Present Imperative Active. The ENDINGS of the 2nd Aorist Infinitive Active are the **SAME** as those of the Present Infinitive Active.

The 2nd Aorist can only be distinguished from the Imperfect and the Present Imperative and Infinitive by the STEM.

The Imperfect and the Present Imperative and Infinitive are formed from the present stem. The 2nd Aorist Indicative, Imperative and Infinitive are formed from the verbal stem (see p. 43).

There is no difference in meaning between a 1st and a 2nd Aorist¹: few verbs have both.

Take for example the verb *βάλλω* "I throw."

Verbal Stem *βαλ.* Present Stem *βαλλ.*

2nd Aor. Ind.	2nd Aor. Imperative	Imperfect Ind.	Present Imperative
ἐβαλον		ἐβαλλον	
ἐβαλεσ	βάλε	ἐβαλλεσ	βάλλε
ἐβαλε	βαλέτω	ἐβαλλε	βαλλέτω
ἐβάλομεν		ἐβάλλομεν	
ἐβάλετε	βάλετε	ἐβάλλετε	βάλλετε
ἐβαλον	βαλέτωσαν	ἐβαλλον	βαλλέτωσαν
	βαλόντων		βαλλόντων

2nd Aorist Infinitive *βαλεῖν.*

Present Infinitive *βάλλειν.*

The 2nd Aorist Infinitive always has a circumflex accent on the last syllable.

Examples of verbs with 2nd Aorists :

Present	Verbal Stem	2nd Aor. Ind.
ἀμαρτάνω	I sin	ἀμαρτ
λαμβάνω	I take	λαβ

¹ Except in the case of *ἴστημι*, which will be given later.

Present		Verbal Stem	2nd Aor. Ind.
<i>μανθάνω</i>	I learn	<i>μαθ</i>	<i>ἔμαθον</i>
<i>πίνω</i>	I drink	<i>πι</i>	<i>ἔπιον</i>
<i>ἀποθνήσκω</i>	I die	<i>θαν</i>	<i>ἀπέθανον</i>
<i>εὑρίσκω</i>	I find	<i>εύρ</i>	<i>εὗρον</i>
<i>πίπτω</i>	I fall	<i>πεσ</i>	<i>ἔπεσον</i>
<i>τίκτω</i>	I bring forth	<i>τεκ</i>	<i>ἔτεκον</i>
<i>καταλείπω</i>	I abandon	<i>λιπ</i>	<i>κατέλιπον</i>
<i>φεύγω</i>	I flee	<i>φυγ</i>	<i>ἔφυγον</i>
<i>ἄγω</i>	I lead, or drive	<i>ἀγ</i>	<i>ῆγαγον</i> ¹
<i>γινώσκω</i>	I know	<i>γνο</i>	<i>ἔγνων</i>
<i>βαίνω</i>	I go	<i>βα</i>	<i>ἔβην</i>

The 2nd Aorist of *γινώσκω* and *βαίνω* are conjugated as follows:

2nd Aor. Ind.	2nd Aor. Imper.	Infin.	2nd Aor. Ind.	2nd Aor. Imper.	Infin.
<i>ἔγνων</i>		<i>γνώναι</i>	<i>ἔβην</i>		<i>βήναι</i>
<i>ἔγνως</i>	<i>γνῶθι</i>		<i>ἔβης</i>	<i>βήθι</i> (<i>βά</i>)	
<i>ἔγνω</i>	<i>γνώτω</i>		<i>ἔβη</i>	<i>βήτω</i>	
<i>ἔγνωμεν</i>			<i>ἔβημεν</i>		
<i>ἔγνωτε</i>	<i>γνώτε</i>		<i>ἔβητε</i>	<i>βήτε</i>	
<i>ἔγνωσαν</i>	<i>γνώτωσαν, γνόντων</i>		<i>ἔβησαν</i>	<i>βήτωσαν, βάντων</i>	

No present tenses are formed from the stems from which the following 2nd Aorists are made. In grammars and dictionaries, however, they are always connected with certain Present tenses of similar meaning and they are said to be the 2nd Aorist tenses of these Presents.

This is an unfortunate arrangement, but it must be taken as it is found, and the meanings of these Aorists looked for in dictionaries under the Present tenses with which they have been connected.

All these 2nd Aorists are of most frequent occurrence and must be carefully learnt.

Stem	2nd Aor. Ind.	Present with which these words are connected in dictionaries
<i>ἰδ</i>	<i>εἰδον</i>	I saw
<i>ἐπ</i>	<i>εἰπον</i>	I said
<i>σεχ</i>	<i>εἰσχον</i>	I held
<i>φαγ</i>	<i>εἴφαγον</i>	I ate

¹ *ῆγαγον* is an exception to the usual formation of the 2nd Aorist, the stem is "reduplicated" or repeated twice in the 2nd Aorist.

<i>παθ</i>	<i>ἔπαθον</i>	I suffered	<i>πάσχω</i>
<i>έλθ</i>	<i>ῆλθον</i>	I came	<i>ἔρχομαι</i>
<i>ἔνεγκ</i>	<i>ῆνεγκον</i>	I carried	<i>φέρω</i>

The Imperative of *εἰδον* is *ἰδέ*, that of *εἰπον* is *εἰπέ*, that of *ἔσχον* is *σχέσ*, that of *ῆλθον* is *ἔλθέ*.

The Imperative of the other verbs is formed in the usual way.

Object clauses after verbs of saying or thinking

Object clauses after verbs meaning "to say" or "to think" are sometimes expressed in Greek, as they nearly always are in English, by a clause introduced by *ὅτι*, "that¹", with a verb in the Indicative mood.

Examples: They say that they hear the voice.

λέγοντας ὅτι ἀκούονται τὴν φωνήν.

We believe that we beheld the temple.

πιστεύομεν ὅτι ἐβλέψαμεν τὸ ιερόν.

In Greek however the TENSE of the verb which was used by the original speaker or thinker when he uttered the words or framed the thought is always retained, and the verb in the object clause is not put into a past tense as it is in English when the verb in the principal clause is in a past tense. In English we say "The man said that he heard the voice." The words that the man actually uttered were "I hear the voice." In Greek this present tense is retained and we write "I hear the voice."

ὁ ἄνθρωπος εἶπεν ὅτι ἀκούει τὴν φωνήν.

Again, in the sentence "The men believed that the slave was there," the thought that the men framed in their minds was "the slave is there," consequently we translate this sentence into Greek as follows:

οἱ ἄνθρωποι ἐπίστευσαν ὅτι ὁ δοῦλος ἔστιν ἐκεῖ.

So in the following sentences :

He said that he had seen the boats. (I saw the boats.)

εἶπεν ὅτι εἶδε τὰ πλόια.

They thought that they had seen a vision. (We saw a vision.)

ἐνόμισαν ὅτι εἶδον ὄπτασίαν.

¹ N.B. *ὅτι* also means "because," as has been already mentioned.

In English the tense of the verb in the object clause is put one stage further into the past : the Past is used instead of the Present, and the Pluperfect instead of the Past. But in Greek the tense used by the original speaker or thinker is always retained.

The student should always ask himself what were the original words uttered, or the original thought framed, before trying to translate such sentences as these.

Exercise 19

Learn Vocabulary 14.

1. μετὰ ταῦτα ἀπέθανεν ὁ πτωχός.
2. ἔβημεν εἰς τὸ ιερὸν ἐν ἐκείνῃ τῇ ὥρᾳ.
3. ἔμαθες ὅτι ἔρχεται ὁ κριτής.
4. ὁ Κύριε, ἡμαρτον εἰς σέ.
5. εἴδομεν ὅτι ὁ τελώνης φέρει τὸ ἀγρύριον ἐκ τῆς οἰκίας.
6. ἵδε τοὺς δεσπότας τῆς γῆς.
7. γινώσκομεν ὅτι ὁ νιὸς τοῦ θεοῦ ἤλθεν εἰς τὸν κόσμον σώζειν τοὺς ἀμαρτωλούς.
8. εἶπεν ὅτι πίνουσι τὸν οἶνον καὶ ἐσθίουσι τὸν ἄρτον.
9. ἡνέγκομεν τοὺς λίθους ἀπὸ τῆς θαλάσσης.
10. τὰ δένδρα ἔπεσε εἰς τὸν ἄγρον.
11. οἱ λησταὶ ἔφευγον ἀπὸ τῶν νεανίων.
12. οἱ δὲ προφῆται ἔφυγον εἰς τὴν ἔρημον.
13. ἐν τούτῳ γνώσκομεν τὴν ἀγάπην τοῦ θεοῦ ὅτι ἔπειμψεν τὸν νιὸν αὐτοῦ τὸν ἀγαπητὸν εἰς τὸν κόσμον.
14. Βῆθι εἰς τὸν ἄγρον καὶ λάβε τὸν καρπὸν ἀπὸ τῶν ἐργάτων.
15. ἔγνων ὅτι ὁ Κύριος ἔπειμψε τὸν ἄγγελον αὐτοῦ σώζειν με.
16. ἐλθέτω τὰ παιδία πρός με.
17. εἴπομεν ὅτι δεῖ παθεῖν αὐτοὺς πολλά.
18. εἶδον ὅτι ἡγάγομεν τὸν ὄχλον εἰς τὴν συναγωγήν.
19. ἔσχεν τὰ βιβλία τοῦ ἀδελφοῦ μου.
20. ἔγνωμεν ὅτι πολλὰ ἔμαθον οἱ μαθηταὶ ἀπὸ τῶν ἀποστόλων.

1. We cast ourselves into the river.
2. You received the garments which the elders sent for the poor.
3. They fled from the face of the judges.
4. After this the disciples knew that they had sinned (their thought was "we sinned").
5. This is the stone that fell from heaven.
6. The virgin brought forth a son, and they called him Jesus¹.
7. Ye follow me, not because ye saw signs, but because ye ate the loaves.
8. The Son of man must suffer many things.
9. After these days we went to Samaria.
10. Behold the Lamb of God.
11. He said that he had learnt many things from the prophet.
12. We know that we must suffer many things.
13. On this account they left the sheep in the fields and fled.
14. He commanded the multitude to eat the bread and drink the wine which the young men brought.
15. The prophet

¹ Accusative case.

who had the book died in the wilderness. 16. We saw that the slaves were carrying the boat to the lake (the thought was "they are carrying"). 17. They said that the children had eaten the fruit (the words used were "the children ate the fruit"). 18. They knew that the maidens were in the house. 19. I heard that the apostles were going to Jerusalem.

LESSON XX

THE FUTURE AND AORIST ACTIVE OF LIQUID VERBS. TEMPORAL CLAUSES

The Future and Aorist of verbs whose stems end in a liquid letter λ , μ , ν , ρ present some peculiarities.

(1) The present stem is longer than the verbal stem : (a) it has a long vowel or a diphthong where the verbal stem has a short vowel, or (b) it ends in $\lambda\lambda$ where the verbal stem ends in λ (except in the case of $\delta\phi\epsilon\lambda\omega$).

(2) The Future Active and Middle instead of inserting σ before their endings have endings like those of the Present of contracted verbs in $\epsilon\omega$.

(3) The 1st Aor. Act. generally has a long vowel or diphthong in the stem, and does not insert σ before its endings, but adds them direct to the lengthened stem.

The following verbs of this class are important.

Present	Stem	Future	1st or 2nd Aor. Act.	Meaning
$\grave{\alpha}\gamma\gamma\acute{\epsilon}\lambda\omega$	$\grave{\alpha}\gamma\gamma\acute{\epsilon}\lambda$	$\grave{\alpha}\gamma\gamma\acute{\epsilon}\lambda\hat{\omega}$	$\eta\gamma\gamma\acute{\epsilon}\lambda\alpha$	I announce
$\grave{\alpha}\acute{\iota}\rho\omega$	$\grave{\alpha}\acute{\iota}\rho$	$\grave{\alpha}\acute{\iota}\rho\hat{\omega}$	$\eta\rho\alpha$	I raise, or take up
$\grave{\alpha}\pi\theta\acute{\iota}\nu\acute{\iota}\kappa\omega$	$\theta\alpha\acute{\iota}\nu$	$\grave{\alpha}\pi\theta\acute{\iota}\nu\acute{\iota}\omega\acute{\iota}\mu\alpha$	$\grave{\alpha}\pi\acute{\iota}\theta\acute{\iota}\nu\alpha\acute{\iota}\nu\alpha$	I die
$\grave{\alpha}\pi\acute{\iota}\kappa\tau\acute{\iota}\nu\acute{\iota}\omega$	$\kappa\tau\acute{\iota}\nu$	$\grave{\alpha}\pi\acute{\iota}\kappa\tau\acute{\iota}\nu\acute{\iota}\omega$	$\grave{\alpha}\pi\acute{\iota}\kappa\tau\acute{\iota}\nu\acute{\iota}\omega\acute{\iota}\nu\alpha$	I kill
$\grave{\alpha}\pi\acute{\iota}\sigma\tau\acute{\iota}\lambda\omega$	$\sigma\tau\acute{\iota}\lambda$	$\grave{\alpha}\pi\acute{\iota}\sigma\tau\acute{\iota}\lambda\hat{\omega}$	$\grave{\alpha}\pi\acute{\iota}\sigma\tau\acute{\iota}\lambda\acute{\iota}\nu\alpha$	I send
$\beta\acute{\alpha}\lambda\lambda\omega$	$\beta\acute{\alpha}\lambda$	$\beta\acute{\alpha}\lambda\hat{\omega}$	$\tilde{\epsilon}\beta\acute{\alpha}\lambda\omega$	I throw
$\grave{\epsilon}\gamma\acute{\iota}\rho\omega$	$\grave{\epsilon}\gamma\acute{\iota}\rho$	$\grave{\epsilon}\gamma\acute{\iota}\rho\hat{\omega}$	$\eta\gamma\acute{\iota}\rho\alpha$	I rouse
$\kappa\acute{\iota}\nu\omega$	$\kappa\acute{\iota}\nu$	$\kappa\acute{\iota}\nu\hat{\omega}$	$\tilde{\epsilon}\kappa\acute{\iota}\nu\alpha$	I judge
$\mu\acute{\iota}\nu\omega$	$\mu\acute{\iota}\nu$	$\mu\acute{\iota}\nu\hat{\omega}$	$\tilde{\epsilon}\mu\acute{\iota}\nu\alpha$	I remain
$\delta\phi\acute{\iota}\lambda\omega$	$\delta\phi\acute{\iota}\lambda$	$\delta\phi\acute{\iota}\lambda\hat{\omega}$	$\tilde{\alpha}\phi\acute{\iota}\lambda\alpha$	I owe, foll. by Inf. I ought

<i>σπείρω</i>	<i>σπερ</i>	<i>σπερῶ</i>	<i>ἔσπειρα</i>	I sow
<i>φαίνω</i>	<i>φαν</i>	<i>φανοῦμαι</i>		I manifest
<i>φθείρω</i>	<i>φθερ</i>	<i>φθερῶ</i>	<i>ἔφθειρα</i>	I destroy

The compound forms of these verbs such as *παραγγέλλω*, *ἐπαίρω*, *ἐκβάλλω*, *κατακρίνω* form their tenses in exactly the same way as the uncompounded forms given above. The Future of *ἀγγέλλω* is conjugated as follows : *ἀγγελώ*, *ἀγγελεῖς*, *ἀγγελεῖ*, *ἀγγελοῦμεν*, *ἀγγελεῖτε*, *ἀγγελοῦσι*.

The 1st Aor. Imperat. is *ἀγγειλον* and the Infinitive is *ἀγγεῖλαι*.

The other verbs are all conjugated in the same way.

Temporal Clauses, or clauses denoting time

A Temporal Clause denotes the time of the action of the verb in the clause on which it depends.

Temporal clauses are introduced by *ὅτε* or *ὅτι* meaning "when," *ἔως* meaning "while" or "until."

When a temporal clause refers to a single definite event its verb is in the Indicative mood, just as in English.

N.B. Distinguish carefully between *ὅτε* "when," and *ὅτι* "that," or "because."

Examples :

When he came to the sea he saw the ships.

ὅτε ἦλθε πρὸς τὴν θάλασσαν εἶδε τὰ πλοῖα.

While he read the books he remained in the house.

ἔως ἀνέγνω τὰ βιβλία κατέμεινεν ἐν τῇ οἰκίᾳ.

He remained in the house until the slave came.

κατέμεινεν ἐν τῇ οἰκίᾳ ἔως ἤλθεν ὁ δοῦλος.

The Preposition παρά

The root meaning of this preposition is **BESIDE**.

It is used with a noun or pronoun in the accusative, genitive, or dative case.

When used with the **Accusative** case it denotes generally motion to beside or motion along side of places.

Examples :

ὁ δὲ σπόρος ἔπεσεν παρὰ τὴν ὁδόν.

But the seed fell by the roadside.

ὁ δὲ Ἰησοῦς ἤλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας.

But Jesus went along the side of the sea of Galilee.

When used with the **Genitive** case it denotes motion from beside of persons.

Example : *καὶ ἔγνωσαν ὅτι παρὰ σοῦ ἐξῆλθον.*

And they knew that I came forth from Thee.

When used with the **Dative** it denotes rest beside and may be translated "near," or "by," or "with," or "at the house of."

Example : *ἔμειναν παρ' αὐτῷ τὴν ἡμέραν ἐκείνην.*

They remained with him that day.

Exercise 20

Learn Vocabulary 15.

1. ὅτε δὲ οἱ στρατιῶται ἥλθον εἰς τὴν οἰκίαν ἀπήγγειλαν ὅτι ἀπέστειλεν αὐτὸὺς δ¹ Κορηνῆλος.
2. κατακρινοῦσι τὰς χήρας καὶ ἀποκτενοῦσι τὰ τέκνα αὐτῶν μαχαίρᾳ.
3. οὐ μενέπτε ἐν τῷ τόπῳ τούτῳ ἀλλ' ἀποθανεῖσθε ἐν τῇ γῇ τῶν ἔχθρῶν ὑμῶν.
4. οἱ ἀπόστολοι ἐσπειραν τὸν λόγον ἐν ταῖς καρδίαις τῶν μαθητῶν.
5. ἡρεν οὖν τὸν σταυρὸν καὶ ἥλθεν ὁπίσω τοῦ Ἰησοῦν.
6. ἐν ἐκείνῳ τῷ καιρῷ οἱ κριταὶ ἐκρειναν τὰς φυλὰς Ἰσραήλ.
7. ἐφθείραμεν τὰς κώμας αἱ ἡσαν παρὰ τὴν θύλασσαν.
8. ἔμεινα ἐκεῖ ἔως ἀνέγνω τὸ βιβλίον.
9. ὅτε δὲ ἀπέκτεινεν ὁ Ἡρώδης τὰ παιδία ἐν Βηθλεὲμ κατέφυγεν δ¹ Ἰωσῆφ εἰς Αἴγυπτον σὺν Μαρίᾳ.
10. δύνασθε πιεῖν τὸ ποτήριον δεῖ μι πιεῖν;
11. φανοῦμαι τὸ πρόσωπόν μου αὐτοῖς καὶ βλέψουσι τὴν δόξαν μου.
12. ἔμείναμεν ἐν τῷ ιερῷ ἔως φύκοδόμουν οἱ ἐργάται τὸν θρόνον.
13. ὡς δὲ ἤκουσαν ταῦτα παρὰ τῆς χήρας ἔμειναν παρ' αὐτῇ.
14. ὥφειλες ἀργύριον τοῖς τελώναις.
15. ὁ δὲ Ἰησοῦς εἶπεν τῷ παραλυτικῷ "Ἐγειρε, ἄρον τὴν κλίνην σου καὶ ὑπαγε εἰς τὸν οἰκόν σου,
16. ὡς δὲ ἤκουσεν ταῦτα ἡρεν τὴν κλίνην καὶ ὑπῆγεν.
17. ἀπεστείλαμεν τοὺς ἀγγέλους ἔτοιμάσαι τὴν ὁδόν.
18. ὁ προφήτης εἶπεν ὅτι πάντα δυνατά ἔστι παρὰ τῷ θεῷ².
19. παρηγγείλατε αὐτοῖς μὴ φθείραν τὰ πλοῖα.
20. παρὰ τοῖς ἀνθρώποις ἀδύνατόν ἔστιν ἀλλ' οὐ παρὰ τῷ θεῷ, πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ.
21. καὶ τοῦτο ἤκουσαμεν παρ' αὐτοῦ ὅτι δεῖ φιλεῖν τοὺς ἀδελφοὺς ὑμῶν.
22. οἱ Φαρισαῖοι ἔλεγον ὅτι ἐσθίει παρὰ ἀμαρτωλῷ.

1. Send the young men to rouse the soldiers.
2. Joseph took the Child and Mary and departed into Egypt.
3. They shall not die in

¹ Proper nouns in Greek are often preceded by the article; this article must not be translated into English.

² παρὰ τῷ θεῷ etc. "near God"; translate "with God," or "to God."

the wilderness, for the soldiers will save them. 4. I will manifest myself to my servants (use *δοῦλος*) at that time, saith the Lord. 5. The Pharisees went to eat bread at the house of the prophet¹. 6. This is impossible with men, but it is possible with God. 7. When Herod heard these words he sent his servants to destroy the children in Bethlehem with the sword. 8. They remained in the house while the paralytic took up his bed. 9. We announced that the apostle was staying (use *μένω*) in the house of Cornelius. 10. Take up thy cross and carry it after me. 11. You ought not to condemn these widows. 12. I shall cast the sword into the lake. 13. When the disciples came to the village they sowed the word in the hearts of the people. 14. The Son of man (insert the article before "of man") must suffer many things. 15. I heard this from (*παρά*) the prophet who lives (*μένω*) at the house of the widow in Bethlehem. 16. Wilt thou not slay the wicked, O Lord? 17. They wished to throw the stones beside the temple. 18. The Pharisees said that the disciples of John did not eat with publicans and sinners (use *παρά*).

LESSON XXI

THE THIRD DECLENSION

The third declension contains all nouns which do not belong to the first or second declension.

The stems of third declension nouns end (1) in a consonant, (2) in a vowel, generally *i*, *u* or *eu*.

(1) Third Declension nouns with stems ending in a consonant.

The endings of these nouns when masculine or feminine are as follows :

	Singular	Plural
Nom.	Various	<i>es</i>
Voc.	Same as Nom., or same as stem	<i>es</i>
Acc.	<i>a</i>	<i>as</i>
Gen.	<i>os</i>	<i>ov</i>
Dat.	<i>i</i>	<i>is</i>

¹ Use *παρά* with the dat. for "at the house of."

These endings are added to the stem. The stem is found by taking away the ending of the Genitive Singular.

Examples :	Nominative	Genitive	Stem
	<i>νύξ</i> night	<i>νυκτός</i>	<i>νυκτ-</i>
	<i>παῖς</i> boy	<i>παιδός</i>	<i>παιδ-</i>
	<i>ἄρχων</i> ruler	<i>ἄρχοντος</i>	<i>άρχοντ-</i>

The following are examples of the declension of nouns of the third declension.

Stems ending in a mute letter

(ό) <i>φύλαξ</i>	(ό) <i>σαλπίγξ</i>	(ό) <i>όδούς</i>	(ή) <i>ελπίς</i>
a guard	a trumpet	a tooth	hope

Stem	<i>φυλακ</i>	<i>σαλπιγγ</i>	<i>όδοντ</i>	<i>ελπιδ</i>
Singular				

Nom.	<i>φύλαξ</i>	<i>σάλπιγξ</i>	<i>όδούς</i>	<i>ελπίς</i>
Voc.	<i>φύλαξ</i>	<i>σάλπιγξ</i>	<i>όδούς</i>	<i>ελπίς</i>
Acc.	<i>φύλακα</i>	<i>σάλπιγγα</i>	<i>όδόντα</i>	<i>ελπίδα</i>
Gen.	<i>φύλακος</i>	<i>σάλπιγγος</i>	<i>όδόντος</i>	<i>ελπίδος</i>
Dat.	<i>φύλακι</i>	<i>σάλπιγγι</i>	<i>όδόντι</i>	<i>ελπίδι</i>

Plural

Nom.	<i>φύλακες</i>	<i>σάλπιγγες</i>	<i>όδόντες</i>	<i>ελπίδες</i>
Voc.	<i>φύλακες</i>	<i>σάλπιγγες</i>	<i>όδόντες</i>	<i>ελπίδες</i>
Acc.	<i>φύλακας</i>	<i>σάλπιγγας</i>	<i>όδόντας</i>	<i>ελπίδας</i>
Gen.	<i>φυλάκων</i>	<i>σαλπίγγων</i>	<i>όδόντων</i>	<i>ελπίδων</i>
Dat.	<i>φύλαξι</i>	<i>σάλπιγξι</i>	<i>όδοντι</i>	<i>ελπίσι</i>

Stems ending in a liquid letter

(ό) <i>ποιμήν</i>	(ό) <i>αιών</i>	(ό) <i>ἡγεμών</i>	(ό) <i>σωτήρ</i>
a shepherd	an age	a leader	a saviour

Stem	<i>ποιμεν</i>	<i>αιων</i>	<i>ἡγεμον</i>	<i>σωτερ</i>
Singular				

Nom.	<i>ποιμήν</i>	<i>αιών</i>	<i>ἡγεμών</i>	<i>σωτήρ</i>
Voc.	<i>ποιμήν</i>	<i>αιών</i>	<i>ἡγεμών</i>	<i>σωτερ</i>
Acc.	<i>ποιμένα</i>	<i>αιῶνα</i>	<i>ἡγεμόνα</i>	<i>σωτῆρα</i>
Gen.	<i>ποιμένος</i>	<i>αιῶνος</i>	<i>ἡγεμόνος</i>	<i>σωτῆρος</i>
Dat.	<i>ποιμένι</i>	<i>αιῶνι</i>	<i>ἡγεμόνι</i>	<i>σωτῆρι</i>

	Plural
Nom.	<i>ποιμένες</i>
Voc.	<i>ποιμένες</i>
Acc.	<i>ποιμένας</i>
Gen.	<i>ποιμένων</i>
Dat.	<i>ποιμέσι</i>
	<i>αιώνες</i>
	<i>αιώνες</i>
	<i>αιώνας</i>
	<i>αιώνων</i>
	<i>αιώσι</i>
	<i>ήγεμόνες</i>
	<i>ήγεμόνες</i>
	<i>ήγεμόνας</i>
	<i>ήγεμόνων</i>
	<i>ήγεμόσι</i>
	<i>σωτῆρες</i>
	<i>σωτῆρες</i>
	<i>σωτῆρας</i>
	<i>σωτῆρων</i>
	<i>σωτῆρσι</i>

NOTE ON THE FORMATION OF THE VOCATIVE SINGULAR
AND DATIVE PLURAL

The Vocative is the same as the Nominative in nouns with stems ending in a mute letter such as *φύλαξ*, and in nouns with stems ending in a liquid letter which are accented on the last syllable such as *ποιμήν*. Nouns not accented on the last syllable have the Vocative like the stem, as *δάιμων*, Vocative *δάιμον*.

Exceptions. Nouns with stems in *ιδ* such as *ελπίς* have the Vocative like the stem without the final consonant. *σωτήρ* has the Vocative *σῶτερ*.

All other nouns have the Vocative the same as the stem.

When *σι* is added to the stem to form the Dative plural, the same consonantal changes take place as take place in forming the Future of verbs:

gutturals followed by *σ* form *ξ*,

labials followed by *σ* form *ψ*,

dentals and *ν* followed by *σ* drop out.

Examples :

Nominative	Meaning	Stem	Dative plural
<i>φύλαξ</i>	a guard	<i>φυλακ</i>	<i>φύλαξι</i>
<i>φλέψ</i>	a vein	<i>φλεβ</i>	<i>φλέψι</i>
<i>ελπίς</i>	hope	<i>ελπιδ</i>	<i>ελπίσι</i>
<i>ποιμήν</i>	a shepherd	<i>ποιμεν</i>	<i>ποιμέσι</i>

The best way to learn 3rd declension nouns is to learn the Nom. Sing., Gen. Sing., and gender all at once.

The gender of nouns is generally indicated in dictionaries by adding the proper gender of the article to the noun, thus *χάρις ή* means that *χάρις* is feminine, *πῦρ τό* means that *πῦρ* is neuter.

The following are some of the most common 3rd declension nouns in the New Testament.

Nominative	Genitive	Gender	Meaning
<i>ἀλέκτωρ</i>	<i>ἀλέκτορος</i>	ό	a cock
<i>ἀμπελών</i>	<i>ἀμπελώνος</i>	ό	a vineyard

<i>ἄρχων</i>	<i>ἄρχοντος</i>	ό	a ruler
<i>ἀστήρ</i>	<i>ἀστέρος</i> Dat. pl. <i>ἀστρασι</i>	ό	a star
<i>εἰκών</i>	<i>εἰκόνος</i>	ή	an image
<i>λαμπάς</i>	<i>λαμπάδος</i>	ή	a lamp
<i>μήν</i>	<i>μηνός</i>	ό	a month
<i>νύξ</i>	<i>νυκτός</i>	ή	a night
<i>παῖς</i>	<i>παιδός</i>	ό	a child
<i>σάρξ</i>	<i>σαρκός</i>	ή	flesh
<i>χάρις</i> ¹	<i>χάριτος</i>	ή	favour or grace

Exercise 21

Learn Vocabulary 16.

1. ἐγείρεσθε τῇ φωνῇ τῆς σάλπιγγος. 2. φυλασσόσθωσαν αἱ θύραι ὑπὸ τῶν φυλάκων. 3. ἀπέστειλαν τοὺς ποιμένας συνάγειν τὰ πρόβατα νυκτός². 4. οἱ παῖδες ἥρον τὴν εἰκόνα. 5. μενοῦσι ἐν τῇ γῇ αὐτῶν εἰς³ τὸν αἰῶνα. 6. ὅτε δὲ ἐξῆλθεν ὁ Πέτρος εὐθὺς ἐφώνησεν ὁ ἀλέκτωρ. 7. ἔλαβες τὸν καρπὸν τοῦ ἀμπελῶνος τοῖς ποιμέσι. 8. ἐποίησα τοῦτον τὸν χιτῶνα τῷ παιδὶ. 9. αἱ δὲ παρθένοι ἔλαθον τὰς λαμπάδας καὶ ἐξῆλθον ἵδεν τὸν νυμφίον. 10. σωζόμεθα γὰρ ἐλπίδι καὶ τῇ χάριτι τοῦ θεοῦ. 11. ἴδε τὸν ἀστέρας ἐν τῷ οὐρανῷ. 12. ἐκάλουν αὐτὸν τὸν σωτῆρα τοῦ κόσμου. 13. εἰ μὴ⁴ ἐσθίετε τὴν σάρκα τοῦ νιὸν τοῦ ἀνθρώπου οὐκ ἔχετε ζωὴν ἐν ἄργοις. 14. πέμπομαι ὑπὸ τῶν ἡγεμόνων ἀπαγγεῖλαι ὑμῖν ταῦτα. 15. ἀκούσοντος ἡμῶν⁵, σῶτερ τοῦ Ἰσραὴλ. 16. ταύτην τὴν χάριν ἔλαβον παρὰ τοῦ Κυρίου. 17. μετὰ δὲ τρεῖς μῆνας οἱ ἄρχοντες εἰσῆλθον εἰς τὸ ἱερὸν νυκτός².

1. We destroyed the images which we saw in the temple. 2. Peter went out of the door, and immediately the cock crew. 3. The master sent the labourers into his vineyard. 4. After three months we beheld the star in the heavens. 5. When the bridegroom came by night they took their lamps and went out to see him. 6. You were being roused by the trumpets. 7. We announced to you that he was the Saviour of the world. 8. Receive the grace of God. 9. The garments were

¹ Note that the Acc. Sing. of *χάρις* is *χάριν*.

² *νυκτός* "by night," the Genitive case is used in Greek to express the time within which anything is done.

³ *εἰς τὸν αἰῶνα* "until the age," a Hebrew expression generally translated "for ever."

⁴ *εἰ μὴ* "unless," or "except."

⁵ *ἀκούω* is sometimes followed by a Genitive.

being sent for the children by the widows. 10. The shepherds called their own sheep, and they came after them. 11. Unless we eat the flesh of the Son of man we shall have no life in ourselves. 12. Here will I dwell for ever, saith the Lord.

LESSON XXII

NOUNS WITH STEMS ENDING IN A VOWEL, ETC. NEUTER NOUNS OF THE THIRD DECLENSION.

(2) Nouns of the Third Declension with stems ending in a vowel.

These nouns have stems ending in *ι*, *υ*, or *ευ*.

Examples :

(η) πόλις	(ό) ἵχθυς	(ό) βασιλεύς
a city	a fish	a king
Stem πολι-	ἱχθυ-	βασιλευ-
	Singular	
Nom. πόλις	ἱχθύς	βασιλεύς
Voc. πόλι	ἱχθύ	βασιλεῦ
Acc. πόλιν	ἱχθύν	βασιλέα
Gen. πόλιεως	ἱχθύος	βασιλέως
Dat. πόλει	ἱχθύι	βασιλεῖ
	Plural	
Nom. πόλεις	ἱχθύες	βασιλεῖς
Voc. πόλεις	ἱχθύες	βασιλεῖς
Acc. πόλεις	ἱχθύς	βασιλεῖς, βασιλέας
Gen. πόλεων	ἱχθύων	βασιλέων
Dat. πόλεσι	ἱχθύσι	βασιλεῦσι

The nouns of this class which occur most frequently in the N. T. are given in the vocabularies.

Neuter nouns of the 3rd declension are declined as follows :

	Singular	Plural
Nom. Voc. Acc. γράμμα	a letter	γράμματα
Gen. γράμματος		γραμμάτων
Dat. γράμματι		γράμμασι

Notice that as in the case of neuter nouns of the 2nd declension the Nominative, Vocative, and Accusative cases have the same endings, and the Nominative, Vocative, and Accusative Plural end in *a*.

Decline like *γράμμα* the words given in the vocabulary, and also *πῦρ*, *πυρός*, fire; *τέρας*, *τέρατος*, a wonder; *φῶς*, *φωτός*, light; which are all neuter.

NEUTER NOUNS WITH STEMS ENDING IN *ες*

The final *s* of the stem appears only in the Nominative singular, and there the *εs* is changed to *os*.

In the other cases *s* is dropped and the two vowels thus brought together are contracted.

Example : Stem *γενε-* with Genitive ending added becomes *γενεσος*, when the *s* is omitted it becomes *γενεος*, and this is contracted to *γένους*. The same takes place in the other cases.

	Singular	Plural
Nom. Voc. Acc.	<i>γένος</i> a race	<i>γένη</i>
Gen.	<i>γένους</i>	<i>γενέων</i> or <i>γενῶν</i>
Dat.	<i>γένει</i>	<i>γένεσι</i>

The nouns of this class which occur most frequently in the N. T. are given in the vocabularies. They must be carefully distinguished from nouns of 2nd declension ending in *os* which are nearly all masculine.

Irregular nouns of the Third Declension

The declension of the following nouns should be noted: they are contracted in the Dat. and Gen. Sing. and have the Voc. Sing. the same as the stem.

πατήρ ὁ father, *θυγάτηρ* ἡ daughter
μήτηρ ἡ mother

They are declined as follows :

	Singular	Plural
Nom.	<i>πατήρ</i>	<i>πατέρες</i>
Voc.	<i>πάτερ</i>	<i>πατέρες</i>
Acc.	<i>πατέρα</i>	<i>πατέρας</i>
Gen.	<i>πατρός</i>	<i>πατέρων</i>
Dat.	<i>πατρί</i>	<i>πατράσι</i>

The following is the declension of ἀνήρ, a man.

	Singular	Plural
Nom.	ἀνήρ	ἄνδρες
Voc.	ἄνερ	ἄνδρες
Acc.	ἄνδρα	ἄνδρας
Gen.	ἀνδρός	ἀνδρῶν
Dat.	ἀνδρί	ἀνδράσι

The following nouns should also be specially noticed :

Nominative	Genitive Sing.	Dative Pl.
γόνυ a knee	γόνατος τό	γόνασι
γυνή a woman Voc. γύναι	γυναικός ή	γυναιξί
θρίξ a hair	τριχός ή	θριξί
κύων a dog	κύνος ό	κύσι
οὖς an ear	ώτος τό	ώσι
πούς a foot	ποδός ό	ποσί
ὕδωρ water	ὕδατος τό	ὕδασι
χείρ a hand	χειρός ή	χερσί

Exercise 22

Learn Vocabulary 17.

- ἡλθεν ὁ Ἰωάνης εἰς τὸν Ἰορδάνην ποταμὸν καὶ ἐκήρυσσε τὸ βάπτισμα μετανοίας εἰς ἄφεσιν ἀμαρτιῶν.
- ἴδετε πηλίκοις¹ γράμμασι ίμιν ἔγραψα τῇ ἐμῇ χειρὶ.
- εἶπεν ὅτι οὐκ ἐστιν αὐτὸς τὸ φῶς, ἀλλ' ἔρχεται μαρτυρῆσαι περὶ τοῦ φῶτος.
- οἱ ἔχθροὶ ἔφειραν τὰς πόλεις ήμῶν πυρί.
- μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου².
- ζητεῖ οὐ ποτέ τῆς μητρὸς καὶ τῶν ἀδελφῶν σουν.
- οὐ δέ οὐδεὶς τὸν ἄρτον τῶν παιδῶν καὶ βαλεῖν αὐτὸν τοῖς κύσι.
- οἱ ἄνδρες περιεπάτουν τοὺς ἀγροὺς σὺν ταῖς γυναιξὶν αὐτῶν.
- ἐκέλευσα τοὺς ἄνδρας ἑτοιμάζειν τὴν ὁδὸν τῷ βασιλεῖ.
- ἔγὼ μὲν βαπτίζω ίμᾶς ὕδατι, ἐκείνος δὲ βαπτίσει ίμᾶς πνεύματι ἀγίῳ καὶ πυρί.
- ἔχομεν γὰρ τὴν ἄφεσιν τῶν ἀμαρτιῶν ήμῶν διὰ τοῦ αἵματος αὐτοῦ.
- ποιήσει σημεῖα καὶ τέρατα τῷ γένει τούτῳ.
- οἱ πάδες ἔλαβον τὸν ἰχθὺν ἐκ τοῦ ὕδατος.
- ἀνοίξει τὰ δωτα τῶν κωφῶν.
- καὶ μετὰ ταῦτα ἥλθον οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει.
- ἔγραψα πάντα ταῦτα τῇ χειρὶ τῆς θυγατρός μου.
- ἔγὼ γὰρ οὐκ ἥλθον ποιῆσαι τὸ θέλημά μου, ἀλλὰ τὸ θέλημα τοῦ πατρὸς ὃς ἀπέστειλέ με.
- οἱ γραμματεῖς εἶπον ὅτι εἶδον τὴν θυγατέρα τοῦ βασιλέως.

¹ πηλίκος "how large."

² ἐμπόριον "merchandise."

1. This man did signs and wonders in the city. 2. Behold my hands and my feet. 3. Ye are the light of the world. 4. The woman was wiping (*ἐξέμασσε*) the feet of Jesus with her hair. 5. Our fathers did eat the manna (*τὸ μάννα*) in the wilderness. 6. He touched the ear of the deaf man with his hand. 7. The king sent this woman to bring her father from the city. 8. He was seeking his mother and his daughter. 9. The Holy Spirit shall remain with them for ever. 10. Thou sayest that thou knowest the will of God. 11. The dogs ate the fish which I took out of the water. 12. In that year my father went through your city. 13. The scribes would not receive baptism for¹ the remission of their sins. 14. I read the letters which he wrote by the hand of his wife. 15. Your cities are destroyed with fire. 16. We bowed (*ἐκάμψαμεν*) our knees to the king. 17. O woman, depart in peace, for I will heal thy daughter.

LESSON XXIII

ADJECTIVES OF THE THIRD DECLENSION,
IRREGULAR ADJECTIVES

Adjectives of the third declension have only two terminations, because the feminine is the same as the masculine.

The two principal forms of these adjectives are declined as follows :

*ἀληθής*² true

Stem *ἀληθε-*

Singular		Plural	
Masc.	Fem.	Masc.	Fem.
Nom.	<i>ἀληθής</i>	<i>ἀληθές</i>	<i>ἀληθεῖς</i>
Voc.	<i>ἀληθές</i>	<i>ἀληθές</i>	<i>ἀληθεῖς</i>
Acc.	<i>ἀληθῆ</i>	<i>ἀληθές</i>	<i>ἀληθεῖς</i>
Gen.	<i>ἀληθοῦς</i>	<i>ἀληθοῦς</i>	<i>ἀληθῶν</i>
Dat.	<i>ἀληθεῖ</i>	<i>ἀληθεῖ</i>	<i>ἀληθέσι</i>

¹ "for" *eis.*

² For the contractions in the endings, see p. 63.

ἄφρων foolish
Stem ἄφρον

Singular		Plural			
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ἄφρων	ἄφρον	ἄφρονες	ἄφρονα	
Voc.	ἄφρον	ἄφρον	ἄφρονες	ἄφρονα	
Acc.	ἄφρονα	ἄφρον	ἄφρονας	ἄφρονα	
Gen.	ἄφρονος	ἄφρονος	ἄφρονων	ἄφρονων	
Dat.	ἄφρονι	ἄφρονι	ἄφροσι	ἄφροσι	

Some adjectives have the masculine and neuter of the 3rd declension and the feminine of the 1st declension.

Example : πᾶς, πᾶσα, πᾶν all.

Singular			Plural		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι
Voc.	πᾶς	πᾶσα	πᾶν	πάντες	πᾶντα
Acc.	πάντα	πᾶσαν	πᾶν	πάντας	πάντας
Gen.	παντός	πάστης	παντός	πάντων	πάντων
Dat.	παντί	πάσῃ	παντί	πᾶσι	πᾶσαι

The following irregular adjectives occur frequently.

πολύς, πολλή, πολύ many.

μέγας, μεγάλη, μέγα great or large.

Singular				Plural		
:	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	πολύς	πολλή	πολύ	πολλοί	πολλαί	πολλά
Voc.				πολλοί	πολλαί	πολλά
Acc.	πολύν	πολλήν	πολύ	πολλούς	πολλάς	πολλά
Gen.	πολλοῦ	πολλῆς	πολλοῦ	πολλῶν	πολλῶν	πολλῶν
Dat.	πολλῷ	πολλῇ	πολλῷ	πολλοῖς	πολλαῖς	πολλοῖς
Nom.	μέγας	μεγάλη	μέγα	μεγάλοι	μεγάλαι	μεγάλα
Voc.	μεγάλε	μεγάλη	μέγα	μεγάλοι	μεγάλαι	μεγάλα
Acc.	μέγαν	μεγάλην	μέγα	μεγάλους	μεγάλας	μεγάλα
Gen.	μεγάλου	μεγάλης	μεγάλουν	μεγάλων	μεγάλων	μεγάλων
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	μεγάλοις	μεγάλαις	μεγάλοις

The declension of εἷς "one" and of the derived words οὐδεὶς and μηδεὶς "no one, nothing" should be noticed.

Great care must be taken to distinguish *εἰς* "one" (masc.) from *εἰς* "to," and *ἐν* "one" (neuter) from *ἐν* "in."

	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
Nom.	<i>εἰς</i>	<i>μία</i>	<i>ἐν</i>		<i>μηδεῖς</i>	<i>μηδεμία</i>	<i>μηδέν</i>
Acc.	<i>ἐνα</i>	<i>μίαν</i>	<i>ἐν</i>		<i>μηδένα</i>	<i>μηδεμίαν</i>	<i>μηδέν</i>
Gen.	<i>ἐνός</i>	<i>μιᾶς</i>	<i>ἐνός</i>		<i>μηδενός</i>	<i>μηδεμιᾶς</i>	<i>μηδενός</i>
Dat.	<i>ἐνί</i>	<i>μιᾷ</i>	<i>ἐνί</i>		<i>μηδενί</i>	<i>μηδεμιᾷ</i>	<i>μηδενί</i>
Masc.	Fem.	Neut.		Masc.	Fem.	Neut.	
Nom.	<i>οὐδεῖς</i>	<i>οὐδεμία</i>	<i>οὐδέν</i>		<i>μηδεῖς</i>	<i>μηδεμία</i>	<i>μηδέν</i>
Acc.	<i>οὐδένα</i>	<i>οὐδεμίαν</i>	<i>οὐδέν</i>		<i>μηδένα</i>	<i>μηδεμίαν</i>	<i>μηδέν</i>
Gen.	<i>οὐδενός</i>	<i>οὐδεμιᾶς</i>	<i>οὐδενός</i>		<i>μηδενός</i>	<i>μηδεμιᾶς</i>	<i>μηδενός</i>
Dat.	<i>οὐδενί</i>	<i>οὐδεμιᾷ</i>	<i>οὐδενί</i>		<i>μηδενί</i>	<i>μηδεμιᾷ</i>	<i>μηδενί</i>

οὐδεῖς is used when the verb with which it is connected is in the Indicative mood, *μηδεῖς* is used when the verb with which it is connected is in the Imperative or Infinitive mood.

οὐδεῖς and *μηδεῖς* are used even when the verb already has a negative.

Examples :

No one told me this.
οὐδεῖς εἰπέ μοι τοῦτο.
 Do not hurt any one.
μὴ βλάψου μηδένα.

They said nothing to any one.
οὐδέν οὐδενὶ εἶπον.
 I am not able to see any one.
οὐ δύναμαι ιδεῖν μηδένα.

Exercise 23

Learn Vocabulary 18.

1. ἕδε ὑγιῆ ἐποίηστά σε, μηκέτι ἀμάρτανε. 2. οἱ λησταὶ ἔφυγον εἰς τὰ ὅρη. 3. οὐδεῖς θέλει πιεῖν τὸν οἴνον τοῦτον. 4. τὸ ὄνομά μου μέγα ἔσται ἐν πᾶσι τοῖς ἔθνεσι. 5. οἱ ιερεῖς ἥλθον υπκτὸς καὶ ἤραν τὸ σῶμα τοῦ προφήτου. 6. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἔστιν, τὸ σκότος πόστον^{1,2}. 7. ὁ γύναι, μεγάλη² σου ἡ πίστις. 8. γινώσκομεν ὅτι τὰ ῥήματα ταῦτα ἀληθῆ ἔστιν, ὅτι³ ἐλάλησεν αὐτὰ ὁ Κύριος διὰ στόματος Δανείδ τοῦ προφήτου. 9. αὗτη δέ ἔστιν ἡ κρίσις ὅτι τὸ φῶς ἥλθεν εἰς τὸν κόσμον καὶ ἐφίλησαν οἱ ἀνθρωποι μᾶλλον τὸ σκότος ἥ⁴ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα. 10. πεμπέσθω εἰς τῶν δούλων σπείρεων τὸ σπέρμα ἐν τῷ ἀγρῷ μουν. 11. σύνηρχοντο δὲ πολλοὶ ἐκ τῶν κώμων καὶ ἔφερον αὐτῷ τοὺς ἀσθενεῖς καὶ ἔβαλον αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐδέοντο αὐτοῦ θεραπεύειν

¹ πόστον "how great." ² Understand ἔστι. ³ ὅτι "because."

⁴ ἥ "than"; distinguish carefully from ἥ and ἥ.

αὐτούς. 12. μηδεὶς σκανδαλιζέτω ἔνα τῶν παιδῶν τούτων. 13. οἱ δὲ γονεῖς αὐτοῦ οὐκ ἔγνωσαν ὅτι μένει ἐν τῇ πόλει. 14. οὐχ ἡ γραφὴ εἰπεν ὅτι ἐκ τοῦ σπέρματος Δαυείδ, καὶ ἀπὸ Βηθλεέμ τῆς κάμης ὅπου ἦν Δαυείδ, ἔρχεται ὁ Χριστός; 15. ἐν ἑκείνῃ τῇ ὥρᾳ συνάγονται αὐτῷ πολλοὶ τῶν ἀρχιερέων οἱ λέγουσιν ὅτι οὐκ ἔσται ἀνάστασις.

1. Thou shalt open my mouth, O Lord, and my tongue shall praise thy name. 2. Didst not thou sow good seed in thy field? 3. Do not carry any (use *μηδεὶς*) sick man to the synagogue on the Sabbath day. 4. If thou wilt, thou art able to heal me. 5. I came into this world for (*εἰς*) judgement. 6. One of the lepers, when he saw that he was healed, cast himself at his feet. 7. The high priests knew that this saying was true. 8. All the disciples were full of faith and of the Holy Spirit, and they healed the sick, and cast out many devils. 9. None of the priests believes that there is a resurrection. 10. My parents built many houses in this city. 11. Let no one love darkness more than light. 12. When they came to the villages they preached the Gospel to all the Gentiles who dwelt there. 13. If I judge, my judgement is true. 14. When the disciples of John heard that he was dead, they came and took up his body.

LESSON XXIV

THE FIRST AND SECOND AORIST PASSIVE. THE FUTURE PASSIVE

The conjugation of the First Aorist Passive is as follows :

	Indicative	Imperative
ἐλύθην	I was loosed etc.	
ἐλύθης		λύθητι be loosed etc.
ἐλύθη		λυθήτω
ἐλύθημεν		
ἐλύθητε		λύθητε
ἐλύθησαν		λυθήτωσαν λυθέντων
	Infinitive	
	λυθῆναι	to be loosed

Notice that the characteristic letters of the First Aorist Passive are *θη*.

The conjugation of the Future Passive is as follows : it is formed by adding $\theta\sigma$ to the stem of the verb and putting after it the endings of the Present Passive.

Indicative	Infinitive
$\lambda\nu\theta\acute{\eta}\sigma\mu\alpha i$	I shall be loosed etc.
$\lambda\nu\theta\acute{\eta}\sigma\epsilon i$, $\lambda\nu\theta\acute{\eta}\sigma\eta$	$\lambda\nu\theta\acute{\eta}\sigma\epsilon\sigma\theta\alpha i$ to be about to be loosed.
$\lambda\nu\theta\acute{\eta}\sigma\epsilon\tau\alpha i$	
$\lambda\nu\theta\acute{\eta}\sigma\omega\mu\theta\alpha$	
$\lambda\nu\theta\acute{\eta}\sigma\epsilon\sigma\theta\epsilon$	
$\lambda\nu\theta\acute{\eta}\sigma\omega\eta\tau\alpha i$	

The presence of the letter θ at the beginning of the endings of these tenses causes certain consonantal changes which may be summarised as follows :

κ , γ , χ followed by θ become $\chi\theta$,
 π , β , ϕ followed by θ become $\phi\theta$,
 τ , δ , θ followed by θ become $\sigma\theta$.

In the contracted verbs the short vowel is lengthened before θ .

Examples :

Present	Stem	1st Aor. Pass.	Fut. Pass.
$\ddot{\alpha}y\omega$	$\dot{\alpha}y$	$\dot{\eta}\chi\theta\eta\eta$	$\dot{\alpha}\chi\theta\acute{\eta}\sigma\mu\alpha i$
$\pi\rho\acute{\alpha}s\sigma\omega$	$\pi\rho\acute{\alpha}\gamma$	$\dot{\epsilon}\pi\rho\acute{\alpha}\chi\theta\eta\eta$	$\pi\rho\alpha\chi\theta\acute{\eta}\sigma\mu\alpha i$
$\pi\acute{e}m\pi\omega$	$\pi\acute{e}m\pi$	$\dot{\epsilon}\pi\acute{e}m\phi\theta\eta\eta$	$\pi\acute{e}m\phi\chi\theta\acute{\eta}\sigma\mu\alpha i$
$\pi\acute{e}i\theta\omega$	$\pi\acute{e}i\theta$	$\dot{\epsilon}\pi\acute{e}i\sigma\theta\eta\eta$	$\pi\acute{e}i\sigma\chi\theta\acute{\eta}\sigma\mu\alpha i$
$\phi\iota\lambda\acute{\epsilon}\omega$	$\phi\iota\lambda\acute{\epsilon}$	$\dot{\epsilon}\phi\iota\lambda\acute{\epsilon}\chi\theta\eta\eta$	$\phi\iota\lambda\theta\acute{\eta}\sigma\mu\alpha i$

The Second Aorist Passive does not occur very frequently in the N.T. Its endings are practically the same as those of the First Aorist Passive with the exception that the θ is omitted. The 2nd Aor. Pass. of $\phi\acute{a}i\omega$ is given below.

Indicative	Imperative
$\acute{\epsilon}\phi\acute{a}n\eta\eta$	I appeared etc.
$\acute{\epsilon}\phi\acute{a}n\eta\varsigma$	$\phi\acute{a}n\eta\theta\iota$ appear etc.
$\acute{\epsilon}\phi\acute{a}n\eta$	$\phi\acute{a}n\eta\tau\omega$
$\acute{\epsilon}\phi\acute{a}n\eta\mu\epsilon\nu$	
$\acute{\epsilon}\phi\acute{a}n\eta\tau\epsilon$	$\phi\acute{a}n\eta\tau\epsilon$
$\acute{\epsilon}\phi\acute{a}n\eta\sigma\alpha\omega$	$\phi\acute{a}n\eta\tau\omega\sigma\alpha\omega$
	$\phi\acute{a}n\eta\tau\omega\tau\alpha\omega$
Infinitive	
$\phi\acute{a}n\eta\tau\alpha\omega$	to appear

The following are some of the Second Aorists Passive found in the N.T.

έγραφην	"I was written"	from γράφω
ἐκρύβην	"I was hidden"	from κρύπτω
ἐσπάρην	"I was sown"	from σπείρω
ἐστάλην	"I was sent"	from στέλλω
ἐστράφην	"I was turned"	from στρέφω
ἐφθάρην	"I was destroyed"	from φθείρω

The following important verbs have irregular forms of the 1st Aorist and Future Passive.

Present Indicative	Future Passive	1st Aorist Passive
ἀκούω	ἀκουσθήσομαι	ήκουόσθην
βάλλω	βληθήσομαι	έβλήθην
ἔγειρω	ἔγερθήσομαι	ήγέρθην
καλέω	κληθήσομαι	έκληθην
λαμβάνω	ληφθήσομαι	έλήφθην
λέγω root ἔρ		έρρεθην, ἔρρήθην
όράω root ὄπ	όδφθήσομαι (I shall be seen, or I shall ap- pear)	ῶφθην (I was seen, or I ap- peared)
φέρω root ἐνεγκ		ήνέχθην

N.B. The Future Passive and 1st Aorists given as coming from the last three verbs are really in no way derived from them. These verbs are defective as is explained on p. 52.

Exercise 24

Revise Vocabularies 14–18.

1. ηχθη ὁ Ἰησοῦς ὑπὸ τοῦ Πνεύματος εἰς τὰ ὅρη πειρασθῆναι ὑπὸ τοῦ διαβόλου. 2. ὁ ἀρχιερεὺς ἐκρύψῃ ἐν τοῖς ὅρεσι πολλὰ ἔτη¹. 3. τὸ ὄνομά μου κηρυχθήσεται ἐν πᾶσι τοῖς ἔθνεσι. 4. τῇ γὰρ χάριτι ἐσώθημεν διὰ τοῦ θελήματος θεοῦ. 5. οἱ νεκροὶ ἐγερθήσονται ἐν ἡμέρᾳ κρίσεως τῇ φωνῇ τοῦ ἀγγέλου καὶ τῇ σάλπιγγι. 6. καὶ ὅτε ἐξεβλήθη τὸ δαμόνιον ἐθαύ-

¹ πολλὰ ἔτη "for many years": the Accusative case is used to express duration of time, see author's *Syntax of N.T. Greek*, 18.

μαζεν ὁ ὄχλος, ἔλεγον δὲ πολλοὶ ὅτι² ταῦτα τὰ τέρατα οὐκ ἐπράχθη ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν. 7. μετὰ ταῦτα ὥφθη πᾶσι τοῖς ἀποστόλοις. 8. ἐκέλευσε τὸν ἄνδρα ἐνεχθῆναι διὰ τῆς πόλεως. 9. ἐν ἐκείνῃ τῇ ἡμέρᾳ πᾶς ὁ λαὸς κληθήσεται ἄγιος τῷ Κυρίῳ. 10. αἱ γυναῖκες παρεκλήθησαν ὑπὸ τῶν ἀνδρῶν αὐτῶν. 11. ποιήσω τὰ ῥήματά μου ἀκούσθηναι ὑπὸ τοῦ βασιλέως. 12. οὐδεὶς τῶν ἀγγέλων ἀκούσθησται. 13. πάντες οἱ ἵχθυες ἐβλήθησαν εἰς τὸ ὄνδωρ. 14. ταῦτα ἐρρήθη διὰ στύματος Δανείδ. 15. περιφθήτω εἰς τῶν ἱερέων πείθειν τὸν βασιλέα. 16. ὅτε καρπὸν ἐποίησε τὸ καλὸν σπέρμα ἐφάνη καὶ τὰ ζιζάνια³. 17. ὁ βασιλεὺς, φιληθήσει ὑπὸ πατὸς τοῦ γένους. 18. τὰ σώματα τῶν ἀγίων ἐσπάρη ἐν ἀτιμίᾳ⁴, ἐγερθήσεται δὲ ἐν δόξῃ. 19. ἐκλήθητε ἄφρονες ὑπὸ τῶν σοφῶν τοῦ αἰῶνος τούτου.

1. All this nation was called righteous (neut. agreeing with *γένος*)⁵.
2. Many of these words were written in a book by the high priest.
3. The fish were taken by these boys.
4. We were sown in weakness (*ἀσθένεια*), we shall be raised in power.
5. If the devil shall be cast out the crowd will wonder.
6. The good seed was carried to the fields.
7. I was sent by one of the king's servants to seek for thee.
8. We know that this Gospel shall be preached to all the Gentiles, and that many will hear.
9. In that day many bodies of the saints arose (were raised), and came into the city, and appeared to many.
10. We wish those sheep to be driven to the hills.
11. Thou shalt be saved by faith and hope, if thou wilt abide in them.
12. You commanded the stones to be cast into the water.
13. All these things shall be done in the darkness.
14. Ye have heard that it was said by our fathers "Thou shalt not make an image of the Lord thy God."⁶
15. We were called foolish⁷ by many of the rulers of the Gentiles, but we know that the words which we speak are true.

² ὅτι must not be translated, it is often used to introduce the exact words of a speaker, like our inverted commas, Syntax 158.

³ ζιζάνια "tares."

⁴ ἐν ἀτιμίᾳ "in dishonour."

⁵ Syntax 11.

⁶ See note 2 on the Greek exercise.

⁷ "foolish," plural, Syntax 11.

LESSON XXV

PARTICIPLES

Participles are verbal adjectives sharing the characteristics both of verbs and adjectives.

As a verb a participle has a subject, and, if it is the participle of a transitive verb in the active voice, it may have an object. It has also tense and voice.

As an adjective it agrees with the noun which it qualifies, that is with its subject, in number, gender and case.

The active participles are declined with 3rd declension endings in the masculine and neuter, and 1st declension endings in the feminine. They are as follows :

	Masc.	Fem.	Neut.	Stem	Meaning
Pres. Part. Act.	λύων	λύουσα	λύον	λυοντ	loosing
Fut. Part. Act.	λύσων	λύσουσα	λύσον	λυσοντ	being about to loose
1st Aor. Part. Act.	λύσας	λύσασα	λύσαν	λυσαντ	having loosed
2nd Aor. Part. Act.	βαλών	βαλούσα	βαλόν	βαλοντ	having thrown
Pres. Part. of εἰμί	὞ν	Ὤσα	Ὥν	ὤντ	being

It will be observed that (1) the future participle is the same as the present with the insertion of σ before the endings.

- (2) The characteristic σα occurs in the 1st aorist participle.
- (3) The endings of the 2nd aorist participle are the same as those of the present participle, but the stem and the accents differ.

The present and 1st aorist participles active are declined as follows :

Present Participle Active

	Singular			Plural		
N.V.	λύων	λύουσα	λύον	λύοντες	λύουσαι	λύοντα
A.	λύοντα	λύουσαν	λύον	λύοντας	λύουσας	λύοντα
G.	λύοντος	λυούσης	λύόντος	λύοντων	λυούσῶν	λύόντων
D.	λύοντι	λυούσῃ	λύοντι	λύοντι	λυούσαις	λύοντι

Note that the masc. and neut. dat. pl. is the same in form as the 3rd pl. pres. ind.

First Aorist Participle Active

Singular

N.V.	λύσας	λύσασα	λύσαν	λύσαντες	λύσασαι	λύσαντα
A.	λύσαντα	λύσασαν	λύσαν	λύσαντας	λυσάσας	λύσαντα
G.	λύσαντος	λυσάσης	λύσαντος	λυσάντων	λυσασῶν	λυσάντων
D.	λύσαντι	λυσάσῃ	λύσαντι	λύσασι	λυσάσαις	λύσασι

The present participles active of the contracted verbs in *εω* are declined as follows :

N.V.	φιλῶν	φιλοῦσα	φιλοῦν
A.	φιλοῦντα	φιλοῦσαν	φιλοῦν
G.	φιλοῦντος	φιλοῦσης	φιλοῦντος

etc.

The present participle of *εἰμί* is declined like λύων.

N.V.	δν	οῦσα	δν
A.	δντα	οῦσαν	δν
G.	δντος	οῦσης	δντος

etc.

The present participle middle and passive is declined like an adjective of the 2nd declension. The aorist participles passive are declined with 3rd declension endings in the masculine and neuter and 1st declension endings in the feminine.

Pres. Part. Mid. and Pass.	λυόμενος, η, ον	being loosed
1st Aor. Part. Pass.	λυθείς, θείσα, θέν	loosed, or having been loosed
2nd Aor. Part. Pass.	φανείς, είσα, έν	having appeared

The 1st Aor. Part. Pass. is declined as follows :

Singular	Plural
N.V.	λυθείς
A.	λυθέντα
G.	λυθέντος
D.	λυθέντι
	λυθεῖσα
	λυθείσας
	λυθείσων
	λυθείσαις

Participles are generally negated with *μή* in the New Testament.

Participles are used much more frequently in Greek than in English. They may be used either Adjectivally or Adverbially.

1. The Adjectival Participle.

In this use the adjectival side of the participle is most prominent. The adjectival participle is generally preceded by an article with which it agrees. The participle preceded by an article is very common in the New Testament. It should generally be translated by a **clause introduced by a relative pronoun**, but may sometimes be translated by a **noun**.

Examples :

οἱ πιστεύοντες those who believe, or believers.

ὁ σπείρων the sower.

They that hunger and thirst after righteousness.

οἱ πεινῶντες¹ καὶ διψῶντες¹ τὴν δικαιουσύνην. Mt. v. 6.

This is he that was sown by the way side.

οὐτός ἐστιν ὁ παρὰ τὴν ὄδον σπαρεῖς. Mt. xiii. 19.

Notice that any number of qualifying words may be inserted between the article and the participle.

2. The Adverbial Participle.

In this use the verbal side of the participle is most prominent.

When a participle is used adverbially it is equivalent to an Adverbial Clause modifying some other verb in the sentence.

Such participles are best translated into English by a suitable **adverbial clause**. The context must decide what kind of adverbial clause the participle in question is equivalent to. In the New Testament an adverbial participle is generally equivalent to a **Temporal²** clause, sometimes to a **Causal²** clause, rarely to a **Concessive²** clause.

Examples : (a) A participle denoting the time of the action of the main verb, translated by a **Temporal clause** in English.

And when he came out, he saw a great multitude.

καὶ ἐξελθὼν εἶδεν πολὺν ὅχλον. Mt. xiv. 14.

And when the chief priests and Pharisees had heard his parables, they knew that he spoke about them.

καὶ ἀκούσαντες οἱ ἡρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει. Mt. xxi. 45.

Generally speaking, the Present Participle denotes action taking place at the same time as the action of the main verb, and the Aorist

¹ For these forms see lesson 28.

² See appendix on English Grammar.

Participle denotes action which took place before the action of the main verb.

Examples. Present Participle :

He appeared to them as they were fighting.

ἀφθη αὐτοῖς μαχομένοις.

Acts vii. 26.

Aorist Participle :

And having fasted forty days and forty nights he afterwards hungered.

καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ τεσσαράκοντα νύκτας ὑστερον ἐπείνασεν.

Mt. iv. 2.

Present Participle :

He that has ears to hear let him hear.

οὐ ἔχων ὀτανάκουέντω.

Aorist Participle :

But he that had been healed did not know who it was.

οὐ δὲ ιαθεὶς¹ οὐκ ἤδει² τις ἐστιν.

Jn v. 13.

(b) Participle denoting the cause of the action of the main verb translated by a **Causal clause** in English.

Examples :

And they were all afraid of him, because they did not believe that he was a disciple.

καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητής.

Acts ix. 26.

Godliness is profitable for everything, because it has a promise for the life that is now, as well as for that which is to come.

ἡ δὲ εὐσέβεια πρὸς πάντα ὀφελιμός ἐστιν, ἐπαγγελίαν ἔχονσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

1 Tim. iv. 8.

The Participle often denotes the **attendant circumstances** of an action, and may be best translated into English by a **finite verb** joined to that which is the main verb in Greek by "and."

Examples :

He answered and said....

ἀποκριθεὶς εἶπεν....

¹ See Lesson 28.

² See Lesson 36.

Immediately the father of the child cried out and said....

εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἐλεγεν.... Mk ix. 24.

Take Mark and bring him with thee.

Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ. 2 Tim. iv. 11.

In some cases however it is better to translate the Greek participle by an English **participle**. The method of translation which sounds best in English must be chosen.

Examples :

In those days John the Baptist came into the wilderness of Judea preaching and saying "Repent."

ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίγνεται Ἰωάνης ὁ Βαπτιστής κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, λέγων Μετανοεῖτε.

And they were baptised by him in the river Jordan, confessing their sins.

καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν. Mt. iii. 6.

Exercise 25

Learn Vocabulary 19.

1. καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ. 2. καὶ ἤλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν καὶ δαιμόνια ἐκβάλλων. 3. πῶς δυσχόλως¹ οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται. 4. καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχλιοι ἄνδρες. 5. οἱ μὲν οὖν διασπαρέντες διῆλθον εὐαγγελιζόμενοι τὸν λόγον. 6. παραγενόμενος δὲ εἰς Ἱερουσαλήμ ἐπείραξε κολλάσθαι² τοῖς μαθηταῖς, καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἔστιν μαθητής. 7. ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξεν³. καὶ ἐγένετο φόβος μέγας ἐπὶ⁴ πάντας τοὺς ἀκούοντας. 8. καὶ σπαράξαν⁵ αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ φωνήσαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ. 9. καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας πειραζόμενος ὑπὸ τοῦ Σατανᾶ. 10. ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. 11. καὶ ὥφθη αὐτοῖς Μωϋσῆς καὶ Ἡλείας συνλαλοῦντες μετ' αὐτοῦ.

¹ δυσχόλως "with difficulty, hardly."

² κολλάσθαι "to join himself," see Lesson 28.

³ ἐξέψυξεν "gave up the ghost," from ἐκψύχω.

⁴ ἐπὶ "upon."

⁵ σπαράξαν 1st Aor. part. from σπαράσσω.

*Participles should be used to translate all the words marked *, and also all the English participles.*

1. Those that had preached* the word were scattered abroad.
2. And passing by the sea of Galilee the disciples taught many people.
3. Blessed are those that hear* and those that believe* the words of this book.
4. Many of the publicans therefore were baptised confessing their sins.
5. But he answered* and said "How hardly shall ye enter into the kingdom of heaven."
6. The sower* soweth the word.
7. And when he came forth* he saw a great multitude.
8. And all those that heard* kept these words in their hearts.
9. But we were afraid because we did not believe* that his words were true.
10. This is he that was sent* by the king.
11. While they were teaching* the people they remained in the temple.
12. And having come out of the city he went to another place.
13. But the prophet cried and said* "Behold the man that cometh* after me: him shall ye hear."
14. When the governor therefore heard* this he was afraid and all that were* with him.
15. And when they had cast* the net into the sea they took many fishes.
16. And when they had come* to Bethlehem they tried to enter into the synagogue, but those that kept* it cast them out.
17. But while I was walking* through the fields I saw a great light from heaven and heard a voice speaking to me.
18. The prophet remained in the mountain forty days¹ and forty nights writing the words of this law.

LESSON XXVI

THE GENITIVE ABSOLUTE. INTERROGATIVE AND INDEFINITE PRONOUNS. CERTAIN PREPOSITIONS

A noun or pronoun and a participle may stand by themselves in the Genitive case if the noun or pronoun does not denote the same person or thing as the subject or object of the sentence.

This construction is called the Genitive Absolute.

Absolute means "loosed," from the Latin "absolutus": phrases of this kind are called "absolute" because they are loosed in construction from the rest of the sentence.

¹ Days and nights, use Acc. case, Syntax 18.

The Genitive Absolute should generally be translated by an adverbial clause in English. The context must decide whether this clause is to be Temporal, Causal, or Concessive. Most of the Genitives Absolute in the New Testament may best be translated by Temporal clauses.

Examples :

And when the devil was cast out the dumb man spoke.

καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. Mt. ix. 33.

And while the bridegroom tarried they all slumbered and slept.

χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.

Mt. xxv. 5.

The same construction is found in Latin, but the case there used is the Ablative. A similar construction is also rarely found in English, but in that language the case used is the Nominative.

Example : "This done, he went home."

N.B. The rule given above as to the noun or pronoun in a Genitive Absolute not referring to the same person or thing as the subject or object of the sentence is generally observed in Classical Greek. But it is frequently broken in New Testament Greek as the following example will show :

And as he was coming out of the temple, one of his disciples said to him...

καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ...

Mk xiii. 1.

The Interrogative Pronoun *τίς* who? *τί* what? can take the place of either a noun or an adjective.

It is declined as follows :

Singular		Plural	
Masc.	Fem.	Neut.	
N.	<i>τίς</i>	<i>τί</i>	<i>τίνες</i>
A.	<i>τίνα</i>	<i>τί</i>	<i>τίνας</i>
G.	<i>τίνος</i>	<i>τίνος</i>	<i>τίνων</i>
D.	<i>τίνι</i>	<i>τίνι</i>	<i>τίσι</i>

Examples of its use :

Whom do I hear? *τίνας ἀκοίω;*

What men do I hear? *τίνας ἀνθρώπους ἀκούω;*

The Indefinite Pronoun *tis* is generally translated by “some” or “any.”

It is distinguished from *tis* Interrogative by having no accent¹, and by the fact that it cannot stand as the first word in a sentence.

It is declined in the same way as *tis* Interrogative.

Examples of its use :

Some one says this. *τοῦτο λέγει τις.*

A certain man says this. *ἄνθρωπός τις τοῦτο λέγει.*

The following **prepositions** present some difficulty :

κατά, root-meaning DOWN.

κατά is followed by the Accusative or Genitive case. When followed by an Accusative it means “down along, throughout, with regard to, according to,” when followed by a Genitive it means “down from, against.”

The meanings underlined are the commonest in the New Testament.

Examples :

Take him and judge him according to your law.

λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνετε αὐτόν.

Jn xviii. 31.

He that is not with me is against me.

οὐ μὴ ὁν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν.

Lk. xi. 23.

Notice the following special phrases :

κατ’ ὅναρ in a dream.

κατὰ καιρόν in due season.

καθ’ ἡμέραν daily.

κατ’ ιδίαν privately.

ἐπί, root-meaning UPON.

ἐπί is followed by the Accusative, Genitive or Dative case. It is difficult to draw any clear distinction between its meanings with these three cases, but with the Accusative it means “upon,” “on,” or “to” often with some idea of motion, with the Genitive it means “upon,” “on,” and occasionally “in the time of,” “in the presence of,” with the Dative it means “on,” or “at.”

Examples :

And other fell on good ground.

ἄλλα δὲ ἐπεσεν ἐπὶ τὴν γῆν τὴν καλήν.

Mt. xiii. 8.

¹ It is an “enclitic”; see page 166.

Take my yoke upon you.

ἀρατε τὸν ἄγον μον ἐφ' ὑμᾶς. Mt. xi. 29.

And seeing one fig tree on the road he went to it.

καὶ οὐδὲν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτὴν.

Mt. xxi. 19.

I have glorified thee upon the earth.

ἐγώ σε ἔδόξασα ἐπὶ τῆς γῆς. Jn xvii. 4.

In the time of Elisha the prophet.

ἐπὶ Ἐλισάου τοῦ προφήτου. Lk. iv. 27.

And they wondered at him.

καὶ έθαύμαζον ἐπ' αὐτῷ. Mk xii. 17.

Know that it is near at the doors.

γνώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. Mk xiii. 29.

πρός, root-meaning TOWARDS.

πρός is followed by the Accusative, Genitive or Dative case, but it is so rarely followed by a Genitive or Dative case in the New Testament that it will be sufficient to regard it as a preposition followed only by the Accusative case.

It means "towards, up to, to, with regard to," and in certain cases "with," it is also used after verbs meaning "to say" where a simple Dative would have been expected.

Examples :

In the fourth watch of the night he went to them walking on the sea.

τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. Mt. xiv. 25.

And Jesus said to Simon "Fear not."

καὶ εἶπεν πρὸς τὸν Σίμωνα Ἰησοῦς Μὴ φοβοῦ. Lk. v. 10.

The word was with God.

ὁ λόγος ἦν πρὸς τὸν Θεόν. Jn i. 1.

See the Appendix on Prepositions.

Exercise 26

A

Learn Vocabulary 20.

1. ἔτι δὲ λαλοῦντος τοῦ Πέτρου τὰ ρύματα ταῦτα, ἐπεσεν τὸ πνεῦμα τὸ ἀγνοι ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. 2. ἡ γὰρ σάρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος καὶ τὸ πνεῦμα κατὰ τῆς σαρκός. 3. ἐγγὺς δέ οὖσης Λύδδας

τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν. 4. ὁ δὲ ἐπὶ τὰ πετρώδη¹ σπαρείς, οὐτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν. 5. ἀναχωρούντων δὲ αὐτῶν, ἵδου ἄγγελος Κυρίου φαίνεται κατ' ὄντας τῷ Ἰωσὴφ λέγων Παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον. 6. ἔξεπλήσσοντο δὲ οἱ ὅχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ. 7. ἀλλὰ λήμψεσθε² δύναμιν, ἐλθόντος τοῦ ἀγίου πνεύματος ἐφ' ὑμᾶς. 8. καθ' ἡμέραν δὲ προσεκαρτέρουν ὁμοθυμαδὸν³ ἐν τῷ ἵερῳ. 9. καὶ ὁψονται⁴ τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφέλων τοῦ οὐρανοῦ. 10. τίς ἐκ τῶν δύο ἐποίησεν τὸ θελῆμα τοῦ πατρός; 11. τότε προσῆλθεν αὐτῷ γυνή τις αὐτοῦσά τι παρ' αὐτοῦ, ὁ δὲ εἶπεν αὐτῇ Τί θέλεις;

B

1. ἐπ' ἀρχιερέως "Αννα καὶ Καμάφα ἐγένετο ρῆμα θεοῦ ἐπὶ Ἰωάννην τοῦ Ζαχαρίου ἐν τῇ ἐρήμῳ. 2. ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. 3. οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὃλον ἐζήτουν ψευδομαρτυρίαν⁵ κατὰ τοῦ Ἰησοῦ. 4. καθ' ἡμέραν ἡμην πρὸς ὑμᾶς ἐν τῷ ἵερῷ καὶ οὐκ ἐκρατήσατε με. 5. εἶδεν ὁ Ἰησοῦς πνεύμα θεοῦ καταβαίνον ὡσεὶ περιστεράν⁶ ἐρχόμενον ἐπ' αὐτόν. 6. καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν⁷. 7. οἱ μὴ δινοὶ μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν. 8. καὶ ἐσπλαγχνίσθη⁸ ἐπ' αὐτοῖς καὶ ἐθεράπευσέν τινας αὐτῶν. 9. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ δὲ κρίνω οὐδένα. 10. καὶ ἀπῆλθεν καθ' ὅλην τὴν πόλιν κηρύσσων ὅστα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. 11. καὶ ὥρμησεν⁹ ἡ ἀγέλη¹⁰ κατὰ τοῦ κρημνοῦ¹¹ εἰς τὴν θάλασσαν. 12. καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μυημεῖον. 13. κύριε, εἰ σὺ εἰ, κέλευσόν με ἐλθεῖν πρὸς σε ἐπὶ τὰ ὄντα. 14. καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ¹² ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν. 15. ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδέν ελάβομεν, ἐπὶ δὲ τῷ ρήματί σου χαλάσσω¹³ τὰ δίκτυα. 16. ὁ δὲ εἶπεν πρὸς αὐτούς "Αγωνίζεσθε¹⁴ εἰσελθεῖν διὰ τῆς στενῆς θύρας.

¹ τὰ πετρώδη "the rocky ground."

² λήμψεσθε, future deponent from λαμβάνω.

³ ὁμοθυμαδὸν "with one accord."

⁴ ὁψονται, a deponent future given as the future of ὄράω.

⁵ ψευδομαρτυρίαν "false witness."

⁶ ὡσεὶ περιστεράν "like a dove."

⁷ ἐσίγησαν "they became silent."

⁸ ἐσπλαγχνίσθη "he was moved with compassion."

⁹ ὥρμησεν "rushed." ¹⁰ ἡ ἀγέλη "the herd."

¹¹ τοῦ κρημνοῦ "the cliff." ¹² τὸ εἰωθὸς αὐτῷ "his custom."

¹³ χαλάσσω "I will let down." ¹⁴ ἀγωνίζεσθε "strive."

*The clauses marked * should be translated by a Genitive absolute.*

1. And when the disciples had entered into the ship* Jesus sent the multitudes away. 2. Then a certain man came to him and said “What art thou doing here?” 3. What power shall we receive when the Holy Spirit comes upon us*? 4. The day is drawing near in which the Son of man shall come upon the clouds of heaven. 5. Take and judge these men according to your law. 6. Peter went to him, walking upon the water. 7. The disciples began to preach in the days of Caiaphas the high priest. 8. They went into the assembly on the Lord's day according to custom. 9. I was with you daily in Jerusalem. 10. The high priest therefore said to the disciples “Who gave you authority to do these things?” 11. The Pharisees will say many things against the Son of man. 12. When the messengers of Herod had departed* the disciples told him privately all that they had done. 13. But although he sent his own son to them* they would not receive him. 14. You were astonished at his promises. 15. And when we had toiled all the night* Jesus came to us walking on the sea. 16. And while he was holding my hand* I received power to walk. 17. Who is able to endure these things? 18. And while we were drawing near to the city* the whole multitude began to rejoice saying “Blessed¹ is he that cometh in the name of the Lord.” 19. In the days of Herod the king Joseph went down² into Egypt taking with him the child Jesus and Mary his mother.

LESSON XXVII

THE FIRST AND SECOND AORIST MIDDLE. THE COMPARISON OF ADJECTIVES. ADVERBS

The conjugation of the **First Aorist Middle** is as follows :

	Indicative	Imperative
ἐλυσάμην	I loosed (for my	
ἐλύσω	own benefit) etc.	λῦσαι loose (for thy own
ἐλύσατο		λυσάσθω benefit) etc.
ἐλυσάμεθα		λύσασθε
ἐλύσασθε		λυσάσθωσαν
ἐλύσαντο		λυσάσθων

¹ εὐλογημένος.

² κατέβη.

	Infinitive	Participle
λύσασθαι	to loose (for one's own benefit)	λυσάμενος, η, ον having loosed (for one's own benefit)

Notice the presence of the *σα*, the distinguishing mark of the First Aorist.

The endings of the **Second Aorist Indicative Middle** are the same as those of the Imperfect Passive. The endings of the other moods are the same as the corresponding moods of the Present Passive. The endings are however not added to the present stem, but to the verbal stem, as explained on page 43.

The Second Aorist of *γίνομαι* "I become" is as follows:

	Indicative	Imperative
έγενόμην	I was etc.	
έγενον		γενοῦ be etc.
έγένετο		γενέσθω
έγενόμεθα		
έγένεσθε		γένεσθε
έγένοντο		γενέσθωσαν
		γενέσθων
	Infinitive	Participle
γενέσθαι	to be, to come to pass	γενόμενος, η, ον being, coming to pass, happening

This word is especially common in the New Testament: it is an example of a verb which is deponent in the Middle voice.

The form which occurs most frequently is *έγένετο* "it came to pass."

Most of the Middle forms which are found in the N.T. are deponent, and must therefore be translated by an active verb in English.

In a few cases verbs are found in the Middle voice which denote that the subject is acting upon himself, or in some way that concerns himself, or is allowing something to be done to himself.

Examples are found in sentences 8, 13, 14 in the following exercise A.

The comparison of Adjectives

There are three degrees of comparison:

The **Positive** degree which denotes simply that the person or thing denoted by the noun which the adjective qualifies possesses the quality expressed by the adjective.

The **Comparative** degree which denotes that the person or thing possesses this quality in a higher degree than some other person or thing.

The **Superlative** degree which denotes that the person or thing possesses this quality in the highest degree, or in a very high degree.

Examples :

Positive degree. He is a tall man.

Comparative degree. He is taller than his brother.

Superlative degree. He is the tallest man in the town.

The Comparative and Superlative degrees of comparison are expressed in Greek by adding *τερος* and *τατος* to the stem of adjectives of the 2nd dec., and to the stem of those ending in *ης* in the 3rd dec.

When the last vowel but one of the adjective is short the final *o* of the stem is lengthened to *ω*.

Examples :

Positive	Comparative	Superlative
δίκαιος	(δικαιότερος, η, ον)	(δικαιότατος, η, ον)
ἰσχυρός	(ἰσχυρότερος, η, ον)	(ἰσχυρότατος, η, ον)
σοφός	(σοφώτερος, η, ον)	(σοφώτατος, η, ον)
ἀληθής	(ἀληθέστερος, η, ον)	(ἀληθέστατος, η, ον)

The following adjectives form their degrees of comparison irregularly.

Positive	Comparative	Superlative
ἀγαθός good	κρείσσων, κρείττων better	(κράτιστος) best
κακός bad	χείρων, ἥσσων, ἥττων worse	(χείριστος) worst
πολύς many	πλείων, πλέων more	πλείστος most
μικρός little	μικρότερος, ἐλάσσων, ἐλάττων less	(μικρότατος), ἐλάχισ- tos least
μέγας great	μείζων greater	μέγιστος greatest

Adjectives in the Comparative degree ending in *ων* are declined as follows :

Masc. Fem.	Neut.
N. μείζων	μεῖζον
A. μείζονα, μείζω	μεῖζον
G. μείζονος	μείζονος
D. μείζονι	μείζονι

	Masc.	Fem.	Neut.
N.	μείζονες, μείζους		μείζονα, μείζω
A.	μείζονας, μείζους		μείζονα, μείζω
G.	μειζόνων		μειζόνων
D.	μειζόσι		μειζόσι

An adjective or adverb in the comparative degree is followed either by a noun or pronoun in the Genitive, or by *ἢ* "than" followed by a noun or pronoun in the same case as the noun or pronoun with which the adjective agrees.

Examples : He is wiser than his son.
 σοφώτερός ἐστιν τοῦ νιόν.
 or σοφώτερός ἐστιν ἢ ὁ νιός.

Adverbs

Adverbs are formed from adjectives by changing the *v* of the Gen. pl. masc. to *s*.

	Adjective	Adverb
φίλος	dear	(φίλως) dearly
σοφός	wise	(σοφῶς) wisely
ἀληθῆς	true	ἀληθῶς truly

The comparative and superlative degrees of adverbs are formed by taking the Neuter Singular of the comparative of the adjective to form the comparative of the adverb, and the Neuter Plural of the superlative of the adjective to form the superlative of the adverb.

	Positive	Comparative	Superlative
(σοφῶς)	(σοφώτερον)	(σοφώτατα)	
ἀληθῶς	(ἀληθέστερον)	(ἀληθέστατα)	

The following forms should be noted.

	Positive	Comparative	Superlative
εὖ well		βέλτιον, κρείσσον better	(βέλτιστα) best
καλῶς well, beautifully		κάλλιον better, more beautifully	(κάλλιστα) best, most beautifully
κακῶς badly		ἡστον, ἥπτον worse	(ἥκιστα) worst
(μάλα)		μᾶλλον more	μάλιστα most
πολύ much		πλεῖον, πλέον more	(πλεῖστα) most

The Comparative and Superlative degrees of adjectives and adverbs

are not much used in the New Testament. The Superlative degree is scarcely used at all: its place is taken by the Comparative degree.

Example :

Being the least of all seeds that are on the earth.

μικρότερον δὲ πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς.

Mk iv. 31.

The forms enclosed in brackets in the tables above are not found in the New Testament.

Exercise 27

A

Learn Vocabulary 21.

1. *τῇ δὲ ἐπαύριον*¹, ὁδοιποροῦντων ἔκείνων, καὶ *τῇ πόλει ἐγγιζόντων*, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα² προσεύξασθαι. 2. οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς; 3. καὶ συνεβουλεύσαντο ἀποκτείνειν τὸν Παῦλον. 4. ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος. 5. κατελάβοντο ὅτι ἄνθρωποι ἀγράμματοι καὶ ἰδιῶται³ εἰσίν. 6. νῦν γάρ ἐγγύτερόν ἐστιν ἡ σωτηρία ἡμῶν ἡ ὅτε ἐπιστεύσαμεν. 7. ἀληθῶς οὗτος ὁ ἄνθρωπος νιός θεοῦ ἦν. 8. καὶ ρίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο⁴. 9. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. 10. νῦν δὲ μένει πίστις, ἐλπίς, ἀγάπη· τὰ τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη. 11. ἔρχεται ὁ ἵσχυρότερός μου ὁ δύσιω μου. 12. μείζονα τούτων ὅφει. 13. καὶ νῦν τί μέλλεις; βάπτισαι, καὶ ἀπόλουσαι τὰς ἀμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου. 14. πάντες οἱ πατέρες ἡμῶν ἐβαπτίσαντο εἰς τὸν Μωυσῆν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ.

B

1. οἱ δὲ μεῖζον ἔκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς. 2. σὺ Κύριε, ἀνάδειξον⁵ τὸν ἄνθρωπον δὲ ἔξελέξω. 3. ἡ βασιλισσα νότου⁶ ἥλθεν ἐκ τῶν περάτων⁷ τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἴδού πλείον Σολομῶνος ὅδε. 4. οὐδεὶς ἐπιβάλλει ἐπίβλημα⁸ ῥάκους ἀγνάφου⁹ ἐπὶ ἴματιφ παλαιῷ.

¹ *τῇ δὲ ἐπαύριον* "And on the next day," *ἐπαύριον* is an adverb meaning "to-morrow," *τῇ* agrees with *ἡμέρᾳ* understood.

² τὸ δῶμα "the house top."

³ ἀγράμματοι καὶ ἰδιῶται "unlettered and ignorant."

⁴ ἀπήγξατο middle aorist from ἀπάγχω "I hang."

⁵ ἀνάδειξον "show."

⁶ ἡ βασιλισσα νότου "the queen of the south."

⁷ ἐκ τῶν περάτων "from the furthest parts."

⁸ ἐπίβλημα, τὸ, "a thing put on, a patch."

⁹ ῥάκους ἀγνάφου "of undressed cloth."

αἴρει γάρ τὸ πλήρωμα αὐτοῦ¹ ἀπὸ τοῦ ἴματίου καὶ χείρον σχίσμα γίνεται.
 5. ἀμὴν λέγω ὑμῖν ἐφ' ὅστον² ἐποιήσατε ἐνὶ³ τούτων τῶν ἀδελφῶν μου τῶν
 ἐλαχίστων, ἐμοὶ ἐποιήσατε. 6. καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
 χείρονα τῶν πρώτων. 7. ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων.
 8. εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε⁴;
 9. λέγω ὑμῖν μείζων ἐν γεννητοῖς⁵ γυναικῶν Ἰωάνου οὐδεὶς ἔστιν· ὁ δὲ
 μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἔστιν. 10. πειθαρχεῖν⁶
 δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.

1. And when Solomon had prayed he departed out of the temple.
2. The younger of the sons would not work for⁷ his father.
3. The robbers hanged themselves, for those that pursued them were more than they.
4. We called upon the name of the Lord, for he is stronger than all the kings of the earth.
5. He chose Simon whom he surnamed Peter.
6. Behold, love is greater than faith.
7. Why then do ye delay to go to Jerusalein, for behold a greater than Solomon is there?
8. We ought to obey the king rather than the priest.
9. They say that these days are worse than the days of our fathers.
10. Ye took counsel together to slay the wisest of men.
11. He that is least shall become the greatest.
12. But he cried out the more "Behold what things I suffer at the hands of my enemies."
13. Truly I perceive that there is a division among them.
14. We cannot do the least of these things.
15. Inasmuch as⁸ thou hast done this thou hast done worse than all thy brethren.
16. But he answered them more wisely than his father.

LESSON XXVIII

CONTRACTED VERBS ENDING IN *aω* AND *oω*.

The rules for the contraction of the vowels in these verbs may be stated as follows:

- a* followed by *o* or *ω* becomes *ω*.
- a* followed by *ε* or *η* becomes *a*.

¹ τὸ πλήρωμα αὐτοῦ "that which fills it up."

² ἐφ' ὅστον "inasmuch as." ³ ἐνι dat. from εἰς "one."

⁴ μεριμνᾶτε "do ye take anxious thought," see the next lesson.

⁵ γεννητοῖς "the offspring."

⁶ πειθαρχεῖν "to obey," followed by a Dative.

⁷ ὑπέρ followed by a Genitive. ⁸ ὅτι.

i is generally written subscript except occasionally in the Present Infinitive Active.

o followed by a long vowel becomes *ω*.

o followed by a short vowel becomes *ov*.

o followed by any combination with *i*, whether subscript or not, becomes *oi*, except in the pres. inf. act.

Present Indicative Active of *τιμάω* "I honour"

Present Ind.

τιμῶ (*τιμάω*)
τιμᾶς (*τιμάεις*)
τιμᾶ (*τιμάει*)
τιμῶμεν (*τιμάόμεν*)
τιμᾶτε (*τιμάετε*)
τιμῶσι (*τιμάοντι*)

Present Imper.

τίμα (*τίμαε*)
τιμάτω (*τιμάέτω*)
τιμᾶτε (*τιμάετε*)
τιμάτωσαν (*τιμαέτωσαν*)
τιμώντων (*τιμαόντων*)

Present Inf.

τιμᾶν (*τιμάειν*) or *τιμᾶν*

Pres. Participle

τιμῶν, *ώσα*, *ών*
τιμῶντος etc.

Imperfect Indicative Active

<i>ἐτίμων</i> (<i>ἐτίμαον</i>)	<i>ἐτιμῶμεν</i> (<i>ἐτιμάόμεν</i>)
<i>ἐτίμας</i> (<i>ἐτίμαες</i>)	<i>ἐτιμᾶτε</i> (<i>ἐτιμάετε</i>)
<i>ἐτίμα</i> (<i>ἐτίμαε</i>)	<i>ἐτίμων</i> (<i>ἐτίμαον</i>)

Present Indicative Passive

Present Ind.	Present Imper.	Present Inf.	Present Participle
<i>τιμῶμαι</i>		<i>τιμᾶσθαι</i>	<i>τιμάμενος</i> , <i>η</i> , <i>ον</i>
<i>τιμᾶ</i>	<i>τιμῶ</i>		
<i>τιμᾶται</i>	<i>τιμάσθω</i>		
<i>τιμώμεθα</i>			
<i>τιμᾶσθε</i>	<i>τιμάσθε</i>		
<i>τιμῶνται</i>	<i>τιμάσθωσαν</i>		
	<i>τιμάσθων</i>		

Imperfect Indicative Passive

<i>ἐτιμώμην</i>	<i>ἐτιμώμεθα</i>
<i>ἐτιμῶ</i>	<i>ἐτιμᾶσθε</i>
<i>ἐτιμᾶτο</i>	<i>ἐτιμώντο</i>

Present Indicative Active of φανερώ “I make manifest”

Present Ind.	Present Imper.
φανερῶ (φανερώ)	φανέρου (φανέρος)
φανεροῖς (φανεροίς)	φανέρούτω (φανερότω)
φανεροῖ (φανεροί)	φανέροιτε (φανερότε)
φανεροῦμεν (φανερόμεν)	φανέρούτωσαν (φανερότωσαν)
φανεροῦτε (φανερότε)	φανέρούτων (φανερότων)
φανεροῦσι (φανερόσι)	
Present Inf.	Present Participle
φανεροῦν (φανερόειν)	φανερῶν, φανεροῦσα, φανεροῦν
	φανεροῦντος etc.

Imperfect Indicative Active

ἐφανέρουν (ἐφανέροον)	ἐφανεροῦμεν (ἐφανερόομεν)
ἐφανέρους (ἐφανέροες)	ἐφανεροῦτε (ἐφανερότε)
ἐφανέρου (ἐφανέροε)	ἐφανέρουν (ἐφανέροον)

Present Indicative Passive

Present Ind.	Present Imperat.	Present Inf.	Present Participle
φανεροῦμαι		φανεροῦσθαι	φανερούμενος, η, ον
φανεροῖ	φανεροῦ		
φανεροῦται	φανερούσθω		
φανερούμεθα			
φανεροῦσθε	φανεροῦσθε		
φανεροῦνται	φανερούσθωσαν		
	φανερούσθων		

Imperfect Indicative Passive

ἐφανερούμην	ἐφανερούμεθα
ἐφανεροῦ	ἐφανερούσθε
ἐφανεροῦτο	ἐφανεροῦντο

The verb ζάω has η for α in the contracted forms.

Present Ind. ζῶ ζῆσ ζῆ, ζῶμεν ζῆτε ζῶσι.

Pres. Inf. ζῆν.

The Future and Aorist of verbs in *αω* and *οω* are formed by lengthening the last vowel of the stem before adding the endings.

Present.	Fut. Act.	Aor. Act.	Fut. Mid.
τιμάω	τιμήσω	έτιμησα	τιμήσομαι
φανερόω	φανερώσω	έφανερώσατα	φανερώσομαι
Fut. Pass.	Aor. Mid.	Aor. Pass.	
τιμηθήσομαι	έτιμησάμην	έτιμηθην	
φανερωθήσομαι	έφανερωσάμην	έφανερώθην	

Exercise 28

Learn Vocabulary 22.

1. ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. 2. θεὸς οὐκ ἔστι νεκρῶν ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζώσιν. 3. οὗτος δὲ λόγος οὐ φανεροῦται ἡμῖν. 4. Ἐλεγον τὴν ἔξδον αὐτοῦ ἦν ἥμελλεν¹ πληροῦν ἐν Ἱερουσαλήμ. 5. Σίμων Ἰωάννου, ἀγαπᾶς με πλέον τούτων; 6. φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. 7. ἐν τῇ αὐτῇ ὡρᾳ ἡγαλλιῶντο οἱ μαθηταί. 8. οὐ γὰρ θεὸς ταπεινοὶ τοὺς ὑψοῦντας ἑαυτούς, τοὺς δὲ ταπεινοῦντας ἑαυτοὺς ὑψοῖ. 9. τότε ἐσταύρων σὺν αὐτῷ δύο ληστάς. 10. τί με ἐρωτᾶς περὶ τοῦ ἀγαθοῦ; 11. λέγει αὐτῷ ὁ Ἰησοῦς Πορεύον, οὐ νίσι σου ζῆ. 12. οὐ δὲ θεὸς εἴσασε πάντα τὰ ἔθνη περιπατεῖν ἐν ταῖς ὁδοῖς αὐτῶν. 13. Αἰνέα, λαταὶ σε Ἰησοῦς Χριστός. 14. οὐκ εἴα Ἰησοῦς τὰ δαιμόνια λαλεῖν.

1. The disciples were making manifest the things which they had heard. 2. We did not permit them to crucify the slave. 3. The king humbled those that were exalted. 4. They are inquiring if the servant is healed. 5. Why do you allow them to live in our city? 6. Do ye desire to love the Lord your God, O ye sons of men? 7. The voice said "Cry," and he answered "What shall I cry?" 8. Now is fulfilled the word of the prophet. 9. When Jesus was born in Bethlehem wise men came to worship him asking where the king of the Jews must be born. 10. God justifies the sons of men by faith and not by works. 11. And all men rejoiced greatly that the man that had the devil was healed. 12. Rejoice greatly, for thy son liveth. 13. Humble yourselves therefore under² the mighty³ hand of God, for he will exalt you in due season. 14. I manifested thy name to this people and I will manifest it to their children.

¹ ἥμελλεν a past tense with a double augment from μέλλω.

² "Under" ὑπό followed by an Accusative.

³ "Mighty" κραταῖος.

LESSON XXIX

THE PERFECT AND PLUPERFECT TENSES

The Perfect tense does not occur very frequently in the New Testament. Its use denotes that the action of the verb is to be regarded as brought to its appropriate conclusion at the time of speaking in such a way that its results still remain in action.

The Perfect has therefore as much to do with Present as with Past time, since it describes the present result of a past action.

The Pluperfect or Past Perfect is the past tense of the Perfect.

There is no exact equivalent to the Greek Perfect in English; the so-called English Perfect formed by the auxiliary verb "have" is the nearest equivalent that can be given, but it will not always serve to translate a Greek Perfect.

The conjugation of the Perfect and Pluperfect of *λύω* is as follows:

Active Voice

Perfect Ind.	Pluperfect Ind.	Perfect Inf.	Perfect Part.
λέλυκα	ἔλελύκειν	λελυκέναι	λελυκώς, λελυκνία,
λέλυκας	ἔλελύκεις		λελυκός
λέλυκε	ἔλελύκει		
λελύκαμεν	ἔλελύκειμεν		
λελύκατε	ἔλελύκειτε		
λελύκαστι	ἔλελύκεισταν		

The Perfect Participle Active is declined as follows:

Nom. Sing.	λελυκός	λελυκνία	λελυκός
Gen. Sing.	λελυκότος	λελυκνίας	λελυκότος
Dat. Pl.	λελυκόστι	λελυκνίαις	λελυκόστι

The other cases can be easily formed from these.

Middle and Passive Voice

Perf. Ind.	Plup. Ind.	Perf. Inf.	Perf. Part.
λέλυμαι	ἔλελύμην	λελύσθαι	λελυμένος, η, ον
λέλυσαι	ἔλελυσο		
λέλυται	ἔλελυτο		
λελύμεθα	ἔλελύμεθα		
λέλυσθε	ἔλελυσθε		
λέλυνται	ἔλελυντο		

There is a Perfect Imperative, but it is very seldom used in the New Testament. It is given in the complete table of verbs at the end.

Note that the Perfect participle passive always has the accent on the last syllable but one.

It will be noticed that in all moods of the Perfect tense and also in the Pluperfect tense the first consonant of the verb followed by the letter *ε* is placed before the verb.

This is called REDUPLICATION.

The Pluperfect has an augment in addition, although this is often omitted in the New Testament.

Verbs beginning with a vowel, two consonants (except a mute and a liquid) or a double consonant, have no reduplication, but have an augment instead.

Verbs beginning with a rough mute (*φ, χ, θ*) have the corresponding smooth mute (*π, κ, τ*) in the reduplication.

Examples:

Present	Perfect
δμαρτάνω	ἡμάρτηκα
στέλλω	ἔσταλκα
πληρώω	πεπλήρωκα
ψάλλω	ἔψαλκα
φιλέω	πεφιληκα
θεάμαι	τεθέαμαι

Note that the characteristic consonant of the Perfect active is *κ*.

The Second, or Strong, Perfect

Some Perfects are formed by adding the endings direct to the stem without *κ*, these are called Strong Perfects, or Second Perfects.

The following are examples :

Present	Perfect
ἀκούω	ἀκήκοα
γίνομαι	γέγονα
γράφω	γέγραφα
ἔρχομαι	ἔλήλυθα (from stem <i>ελ</i>)
κράζω	κέκραγα
κρύπτω	κέκρυφα
πάσχω	πέπονθα
πείθω	πέποιθα

The verb **λαμβάνω** and the stem **ἐρ-** (generally given under **λέγω**) begin their Perfect tenses with **εἰ** instead of a reduplication.

Present	Perfect Active	Perfect Passive
λαμβάνω	εἰληφα	εἰλημμαι
Stem ἐρ-	εἴρηκα	εἴρημαι

Examples of the use of the Perfect from the New Testament

Perfect Indicative

Ye have filled Jerusalem with your teaching.

πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν.

Acts v. 28.

I have fought the good fight, I have finished my course, I have kept the faith.

τὸν καλὸν ἀγῶνα ἤγωνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα.

2 Tim. iv. 7.

Pluperfect

For it had been founded on the rock.

τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

Mt. vii. 25.

Participle

Having been filled with all knowledge.

πεπληρωμένοι πάσης τῆς γνώσεως. Rom. xv. 14.

To all that love his appearing.

πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

2 Tim. iv. 8.

Note that in all these examples stress is laid on the completeness and permanence of the action described.

A good example of the exact meaning of the Perfect participle will be found in sentence 9 in the following exercise.

This should be contrasted with the meaning of the Present participle of the same verb which is used in sentence 10.

Another good example is found in sentence 14 where **ἐσταυρωμένον** denotes a permanent quality—"one who has been crucified."

It is impossible to render this meaning exactly in English, as has been said above. If the Aorist participle **σταυρωθείς** had been used in

this sentence it would simply have denoted the historical fact that Christ was crucified.

The tenses of the Greek Verb have now all been given. To repeat the first person singular of the Indicative mood of each of these tenses is called giving the parts of the verb. A list of the parts of the verbs occurring most commonly in the New Testament is given at the end. The student should now begin to learn those which are given at the head of each exercise.

Exercise 29

Learn Vocabulary 23.

Before doing this exercise the parts of the following Verbs should be learnt: *βάλλω* (34), *γίνομαι* (41), *ἔρχομαι* (68), *λαμβάνω* (50), *λέγω* (71), *όράω* (72).

1. "Ελληνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνωκεν τὸν ἄγιον τόπον.
2. πτωχὸς δέ τις ὀνόματι Λύζαρος ἐβέβλητο πρὸς τὸν πυλῶνα¹ αὐτοῦ.
3. παιδία, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἡκούσατε ὅτι ἀντίχριστος² ἔρχεται καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν.
4. λέγει αὐτῷ ὁ Ἰησοῦς, "Οτι ἔώρακάς με πεπίστευκας; μακάριοι οἱ μὴ ἴδοντες καὶ πιστεύσαντες.
5. ὅτε δὲ γέγονα ἀνήρ, κατήργηκα³ τὰ τοῦ νηπίου⁴.
6. καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς ἐφρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.
7. πεπλήρωται ὁ καιρὸς καὶ ἥγγικεν ἡ βασιλεία τοῦ Θεοῦ.
8. ἔρχεται πρὸς αὐτὸν Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἣς δαιμόνια ἐπτὰ ἐξεληλύθει.
9. καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἤγερθσαν.
10. οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτόν, ἡμῶν κοιμωμένων.
11. Ἰουδαῖος οὐδὲν ἥδικηκα ὡς καὶ σὺ κάλλιον ἐπιγιγνώσκεις.
12. πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος⁵.
13. ὁ γάρ θεὸς ἔρκεται τοῦτο διὰ στόματος πάντων τῶν προφήτων.
14. ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον.

1. The days of the kingdom of heaven have been fulfilled. 2. He has not injured thee nor thy friends. 3. We have seen and testified that this is the prophet spoken of by Moses. 4. Then the young men were astonished, for great fear had taken hold upon them. 5. The

¹ πυλών, ὁνος, ὁ "a door."

² ἀντίχριστος, ον, ὁ "Antichrist."

³ κατήργηκα perf. from καταργέω "I bring to nought, I put away."

⁴ τὰ τοῦ νηπίου "childish things."

⁵ ἀνθρώπινος "proper to a man, such as a man can bear."

Lord hath spoken evil concerning thee. 6. They have defiled the house of the Lord with dead bodies. 7. Thou must proclaim the things which thou hast seen and heard. 8. The governor asks what the slaves have done. 9. Ye have suffered many things at the hands¹ of the Jews. 10. Then Pilate answered saying "What I have written, I have written." 11. But when I became king I walked in the ways of my fathers. 12. The poor and the blind are cast² at the doors of the rich. 13. O Lord, in thee have we trusted. 14. They found that the devils had gone out. 15. I have told you the words of the kingdom, but ye have not believed me. 16. Those that have kept the faith shall receive the crown of life which the Lord promised to those that love him. 17. They beheld the temple filled with the glory of the Lord.

LESSON XXX

THE SUBJUNCTIVE MOOD

The forms of the Subjunctive Mood are as follows :

Pres. Sub. Act.	1st Aor. Sub. Act.	2nd Aor. Sub. Act.
λύω	λύσω	βάλω
λύγεις	λύσγεις	βάλης
λύῃ	λύσῃ	βάλῃ
λύωμεν	λύσωμεν	βάλωμεν
λύῃτε	λύσῃτε	βάλῃτε
λύωσι	λύσωσι	βάλωσι

It will be seen that the endings of the Subjunctive are the same in all these tenses, but that in the 1st Aorist the letter *σ* is placed between the ending and the stem, and in the 2nd Aorist the endings are added to the **verbal**, and not to the present stem. The endings are the same as those of the Present Indicative Active with the exception that the vowels are lengthened and *ι* is written subscript.

There is no Future Subjunctive.

Pres. Sub. Pass. or Mid.	1st Aor. Sub. Mid.	2nd Aor. Sub. Mid.
λύωμαι	λύσωμαι	βάλωμαι
λύῃ	λύσῃ	βάλῃ
λύῃται	λύσῃται	βάλῃται
λυώμεθα	λυσώμεθα	βαλώμεθα
λύῃσθε	λύσῃσθε	βάλῃσθε
λύωνται	λύσωνται	βάλωνται

¹ "At the hands" διά foll. by Gen. ² "Are cast," use the perfect pass.

In these tenses the endings are the same as those of the Pres. Ind. Pass. or Mid. with the exception that the vowels are lengthened.

1st Aor. Sub. Pass. 2nd Aor. Sub. Pass.

<i>λυθώ</i>	<i>φανῶ</i>
<i>λυθῆς</i>	<i>φανῆς</i>
<i>λυθῆ</i>	<i>φανῆ</i>
<i>λυθῶμεν</i>	<i>φανῶμεν</i>
<i>λυθῆτε</i>	<i>φανῆτε</i>
<i>λυθῶσι</i>	<i>φανῶσι</i>

Note that the endings of the 1st and 2nd Aor. Subjunctive Pass. are the same as those of the Pres. Sub. **Act.**; but the characteristic θ of the 1st Aor. Pass. is inserted before the endings, and in the 2nd Aor. Pass. the endings are added to the verbal stem. In both Aorists the endings have the circumflex accent on the long vowel.

It is impossible to give any single English equivalent to the Subjunctive mood, as the use of the Greek Subjunctive is much wider than that of the English. It is better therefore not to attach any such meaning to it as "that I may loose" etc., as is done in some grammars, since this would cover only a portion of its uses.

Four of the principal uses of the Subjunctive in the N.T. are as follows :

(1) It is used in clauses which express the **purpose** of the action of the main verb. (**Final clauses.**)

Such clauses are introduced by *ἴνα* or *ὅπως* "in order that" or "that" if affirmative, and by *μή* or *ἴνα μή* "in order that not" or "lest" if negative.

Examples :

He came that he might bear witness to the light.

ἥλθεν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

They are going away that they may not see the battle, or lest they should see the battle.

ἀπέρχονται ἵνα μὴ (or *μή*) *ἴδωσι τὴν μαχήν.*

He was crying with a loud voice that all might hear.

μεγάλη τῇ φωνῇ ἔκραζε ἵνα πάντες ἀκούωσι.

As we have already seen (page 37) clauses of this kind may also be expressed by an Infinitive.

Either the Present or the Aorist Subjunctive may be used in these clauses, the Present if a continuous or repeated action is spoken of, the Aorist if a single action is spoken of. The Aorist is used more frequently than the Present. There is no "sequence of tenses," as in Latin, and, if the verb in the main clause is in a past tense, it does not follow that the verb in the dependent clause must be in the Aorist Subjunctive.

(2) The Subjunctive is used in all clauses introduced by a relative pronoun **which does not refer to a definite person or thing**; i.e. all clauses in which the word "ever" may be introduced in English after the relative pronoun.

In these clauses the word *ἀν* or *εἴναι* is placed after the relative pronoun in Greek and the verb is in the Subjunctive.

Example :

Whoever believes on the name of the Lord shall be saved.

ὅς ἀν πιστεύσῃ εἰς τὸ ὄνομα τοῦ Κυρίου σωθήσεται.

Clauses introduced by *ὅταν* (*ὅτε ἀν*) "**whenever**" and *ὅπου ἀν* "**wherever**" and referring to the future also have their verb in the Subjunctive mood.

Examples :

Whenever ye depart go into the city.

ὅταν ἀπέλθητε εἰσέρχεσθε εἰς τὴν πόλιν.

Wherever the Gospel is preached many will hear.

ὅπου ἀν τὸ εὐαγγέλιον κηρύσσηται πολλοὶ ἀκούσονται.

Clauses introduced by *ἔως* depending on a verb denoting future or habitual action and referring to the future also have their verb in the Subjunctive, generally with *ἀν*. Such clauses may also be introduced by *ἔως οὐ* or *ἔως ὅτου* without *ἀν*.

Examples :

There remain until ye depart thence.

ἔκει μένετε ἔως ἀν ἔξελθητε ἔκειθεν. Mk vi. 10.

And goeth after that which is lost, until he find it.

καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἔως εὑρῇ αὐτό. Lk. xv. 4.

Tell the vision to no man until the Son of Man is risen from the dead.

μηδενὶ εἴπητε τὸ ὄραμα ἔως οὐ ὁ νῖος τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῆ. Mt. xvii. 9.

(3) **The Hortatory Subjunctive.** The Subjunctive is used in the 1st person plural when the speaker is exhorting others to join him in the doing of an action.

Example : Beloved, let us love one another.

ἀγαπητοί, ἀγαπῶμεν ἀλλήλους. 1 Jn iv. 7.

(4) **The Deliberative Subjunctive.** The Subjunctive is used in deliberative questions, when a person asks himself or others what he is to do.

Example : What shall we do ?

τί ποιήσωμεν ; Lk. iii. 10.

Note that the Subjunctive is always negated with *μή*.

Exercise 30

Before doing this exercise learn the parts of *ἄγω* (1), *ἀκούω* (2), *δέχομαι* (8), *ἀποστέλλω* (35), *κρίνω* (43), *κηρύσσω* (28).

Learn Vocabulary 24.

1. καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.
2. ἄγωμεν ἀλλαχοῦ¹ εἰς τὰς ἔχομένας κωμοπόλεις², ἵνα καὶ ἐκεῖ κηρύξω.
3. ὃς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.
4. μὴ κρίνετε ἵνα μὴ κριθῆτε.
5. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν.
6. καὶ τοὺς ὁφθαλμοὺς αὐτῶν ἐκάμψαν³, μὴ ποτε ἰδωσιν τοῖς ὁφθαλμοῖς.
7. ὃ ἐὰν δῆσης⁴ ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς.
8. κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;
9. αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.
10. λέγωμεν ἀρα⁵ Ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθά;
11. πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεδ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι.
12. φένγε εἰς Αἴγυπτον καὶ ἵσθι⁶ ἐκεῖ ἦως ἀν εἶπω σοι.
13. ὅμοια ἔστιν ἡ βασιλεία τῶν οὐρανῶν ζύμη⁷ ἥν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία⁸ ἔως οὐ ἐζυμώθη⁹ δλον.

1. The Pharisees disregarded the commandment of God that they might keep their own tradition. 2. Whatever I say to you privately that proclaim to all the people. 3. What shall we do then ? shall we

¹ *ἀλλαχοῦ* “elsewhere.” ² *ἔχομένας κωμοπόλεις* “the next villages.”

³ *καρμάω* “I close.”

⁴ *δῆσης* from *δέω*.

⁵ *ἀρα*, then, in questions denoting surprise.

⁶ *ἵσθι*, imperative ind. sing. from *εἰναι* “to be.”

⁷ *ζύμη*, -ης, ἥ “leaven.”

⁸ *ἀλεύρου σάτα τρία* “three measures of meal.”

⁹ *ζυμώω* “I leaven.”

continue in sin that grace may abound¹? 4. Whenever ye see the Gentiles in the Holy Place know that the end² of the age draweth nigh. 5. Wherever the Gospel is preached those that believe shall be saved. 6. Send away the children to the wilderness that the robbers may not kill them. 7. God sent many prophets that they might teach this people. 8. Let us eat and drink, for we must depart quickly. 9. Let us go elsewhere that we may exhort the multitudes. 10. Whenever we will we can do good to the poor. 11. Remain in the house until I call thee. 12. We have cut down all the trees that the enemy may not eat the fruit. 13. I will not drink wine lest I cause my brother to stumble. 14. I beseech thee to guard my sheep until I find that which is lost. 15. Whosoever wishes to be greatest among you let him humble himself as a little child. 16. O Lord, reveal thy power to us that thy name may be glorified. 17. Bring the garments to me that they may be carried to the widows.

LESSON XXXI

SUBJUNCTIVE OF CONTRACTED VERBS AND OF εἰμί. FURTHER USES OF THE SUBJUNCTIVE

The Present Subjunctive of the contracted verbs is as follows :

Active

φιλῶ	τιμῶ	φανερῶ
φιλῆσ	τιμᾶς	φανεροῖς
φιλῆ	τιμᾶ	φανεροῖ
φιλῶμεν	τιμῶμεν	φανερώμεν
φιλῆτε	τιμᾶτε	φανερῶτε
φιλῶσι	τιμῶσι	φανερῶσι

Passive and Middle

φιλῶμαι	τιμῶμαι	φανερῶμαι
φιλῆ	τιμᾶ	φανεροῖ
φιλῆται	τιμᾶται	φανερῶται
φιλῶμεθα	τιμῶμεθα	φανερώμεθα
φιλῆσθε	τιμᾶσθε	φανερῶσθε
φιλῶνται	τιμῶνται	φανερῶνται

For the rules of contraction see pp. 9, 87, 88.

¹ "I abound" περισσεύω.

² "end" τέλος -ous, τό.

The subjunctive of *εἰμί* is as follows :

Singular	Plural
ὦ	ὦμεν
ἢ	ἢτε
ἢ	ἢσι

Further uses of the Subjunctive

The Subjunctive is used in all **conditional clauses** introduced by *έάν* "if" referring to the future.

Example :

If ye do not repent ye shall all perish in like manner.
έάν μὴ μετανοήσητε, πάντες ὥσαύτως ἀπολεῖσθε. Lk. xiii. 5.

The **Aorist Subjunctive** (not the Present) is used with *μή* in prohibitions.

Example : Do not get gold for your purses.

μὴ κτήσῃθε χρυσὸν εἰς τὰς ζώνας ὑμῶν. Mt. x. 9.

The **Present Imperative** (not the Aorist) with *μή* may also be used to express a prohibition.

The Present Imperative generally denotes a command to **cease** to do an action already begun, in accordance with the principle that the moods of the Present tense denote action in progress.

Example :

And they all wept and lamented her. But he said to them "Do not continue to weep; she is not dead, but sleepeth."

ἐκλαυον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν Μὴ κλαίετε, οὐκ ἀπέθανεν ἀλλὰ καθεύδει. Lk. viii. 52.

The Aorist Subjunctive generally denotes a command not to **begin** to do an action.

Example :

Whenever therefore thou doest alms, do not sound a trumpet before thee.

ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου.

Mt. vi. 2.

In Acts xviii. 9 we have an example of both ways of expressing a prohibition in the same verse :

Do not fear, but speak and hold not thy peace.
μὴ φοβοῦ, ἀλλὰ λαλεῖ καὶ μὴ σιωπήσῃς.

The **double negative** *οὐ μή* is used with the Aorist Subjunctive and

occasionally with the Future Indicative in the sense of the Future Indicative with *οὐ*, but with more emphasis.

Examples :

Him that cometh to me I will in no wise cast out.
 $\tauὸν\ ἐρχόμενον\ πρὸς\ με\ οὐ\ μὴ\ ἐκβάλω\ ἔξω.$ Jn vi. 37.
 If I must die with thee, I will not deny thee.
 $\epsilonἼν\ δέη\ με\ συναποθανεῖν\ σοι,$ οὐ μή σε ἀρνήσομαι.

Mk xiv. 31.

Frequently however, especially in the Gospels, it is used simply as a negative future without any special emphasis.

Exercise 31

Learn the parts of *πράσσω* (29), *θέλω* (11), *γιγνώσκω* (55), *ἐσθίω* (69), *πίνω* (49).

Learn Vocabulary 25.

1. κύριε, εἴαν θέλης δύνασαι με καθαρίσαι. 2. ἐφώνησεν δὲ Παῦλος μεγάλη φωνῇ λέγων Μηδὲν πράξῃς σεαυτῷ κακόν, ἀπαντες γάρ ἐσμεν ἐνθάδε. 3. εἴαν μὴ περισσεύσῃ ύμῶν ἡ δικαιοσύνη πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4. μὴ οὖν μεριμνήσῃτε εἰς τὴν αὔριον. 5. ὅς ἀν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 6. λέγω γάρ ύμιν ὅτι οὐ μὴ φάγω αὐτὸ ἔως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 7. εἴαν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον¹ ἐκ θεοῦ ἐστίν. 8. μὴ νομίσῃτε ὅτι ἡλθον καταλύσαι τὸν νόμον ἢ τοὺς προφήτας. 9. ύμεις ἐστὲ τὸ ἄλας τῆς γῆς· εἴαν δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; 10. εἰπεν δὲ ὁ Κύριος τῷ Παύλῳ Μὴ φοβοῦ, ἀλλὰ λάλει, καὶ μὴ σιωπήσῃς. 11. εἴαν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήστε. 12. ἀμὴν λέγω ύμιν ὅτι εἰσίν τινες τῶν ὅδε ὄντων οἵτινες οὐ μὴ γεύσωνται θανάτου ἔως ἀν ἰδωσιν τὸν οὐδὲν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. 13. εἴαν γάρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ύμᾶς, τίνα μισθὸν ἔχετε; 14. καὶ ἐποίησεν δώδεκα ἵνα ὀδσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ κηρύσσειν καὶ ἔχειν ἔξουσίαν ἐκβάλλειν τὰ δαιμόνια. 15. μὴ οὖν λέγετε Τί φάγωμεν; ἢ Τί πιώμεν; ἢ Τί περιβαλώμεθα;

1. If ye do good to them that do good to you what reward have ye?
2. Do not bring Gentiles into the temple.
3. Let us not seek the things of this age, but the things of the age that is to come².
4. If ye do these things ye shall be loved by my Father.
5. Do not continue to receive the enemies of the Gospel.
6. I will in no wise allow thee

¹ πότερον "whether."

² Use pres. part. of *ἔρχομαι*.

to eat bread in this place. 7. If we confess our sins he will have mercy upon us. 8. They went to the priest that they might ask him about the vision¹. 9. And all the people were silent that they might hear the messengers of Caesar. 10. If we love him we shall keep his commandments. 11. The slaves brought me bread and fish that I might taste it². 12. Sin no longer, lest a worse thing come upon thee. 13. If these men are wicked the Lord will destroy them and their city. 14. I will in no wise manifest myself to this generation. 15. Do not carry wine to the slaves. 16. If the enemy draw near I will set the soldiers in order. 17. How shall we buy bread that these may eat? 18. Let us love our parents that we may be loved by them.

LESSON XXXII

FURTHER USES OF THE INFINITIVE MOOD

The Infinitive mood, as has already been pointed out, is really a verbal noun, and, as such, can be used as the subject or object of a verb.

Its character as a noun can be emphasised by prefixing an article to it: it then practically becomes a declinable neuter noun.

Its case is shown by the case of the article, for the infinitive itself cannot have inflections.

The Infinitive preceded by an Article, or the Articular Infinitive, as it is sometimes called, may have a subject, object or other limiting words attached to it. These words generally come between the article and the infinitive and form with it a phrase equivalent to a noun.

The Articular Infinitive is frequently used in connexion with a Preposition. Phrases of this kind are generally best translated by an Adverbial clause in English.

Examples: *εἰς* or *πρός* followed by the Accusative of the Articular Infinitive expressing PURPOSE.

And they shall deliver him to the Gentiles to mock and to scourge and to crucify.

καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι. Mt. xx. 19.

I sent that I might know your faith.

⁵πεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν. 1 Thess. iii. 5.

¹ δραμα -ατος, τό.

² Use genitive case.

But take heed that ye do not your righteousness before men in order to be seen of them.

προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς.

Matt. vi. 1.

ἐν followed by the Dative of the Articular Infinitive expressing the TIME DURING WHICH something takes place.

And as he sowed, some fell by the way side.

καὶ ἐν τῷ σπείρειν αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν.

Lk. viii. 5.

And while men slept, his enemy came and sowed tares among the wheat.

ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἔχθρος καὶ ἐπέσπειρεν κιζάνια ἀνὰ μέσον τοῦ σιτίου.

Mt. xiii. 25.

πρό followed by the Genitive of the Articular Infinitive to be translated by BEFORE.

For your Father knoweth the things of which ye have need before ye ask him.

οἶδεν¹ γὰρ ὁ Πατὴρ ὑμῶν ὅν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

Mt. vi. 8.

μετά followed by the Accusative of the Articular Infinitive to be translated by AFTER.

But after I am raised up, I will go before you into Galilee.

ἀλλὰ μετὰ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

Mk xiv. 28.

διά followed by an Accusative of the Articular Infinitive to express CAUSE.

And because it had no root it withered away.

καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

Mk iv. 6.

The Infinitive in Object clauses after verbs of saying or thinking

We have already seen that object clauses after verbs of saying or thinking may be expressed by a clause introduced by *ὅτι* with a verb in the Indicative mood. They may also be expressed by putting the verb in the same tense of the Infinitive as that used by the original speaker or thinker when he uttered the words, or framed the thoughts, which are reported in these object clauses. The original speaker or thinker used a verb in the Indicative, Subjunctive or Imperative mood to express his words or thoughts: when these words or thoughts are turned into an object clause the mood is altered but not the tense.

¹ See Exercise 36.

The subject of the Infinitive is of course put into the Accusative case, unless it denotes the same person as the subject of the verb of saying or thinking.

This construction is called the "Accusative and Infinitive" construction.

We have a similar construction in English, but it is seldom used. We prefer to use the construction which corresponds with the *ōtē* construction in Greek and to introduce object clauses after verbs of saying or thinking with the conjunction "that."

Examples of the Accusative and Infinitive construction in English.

"The priests pronounced the lepers to be clean."

"We know them to be guilty."

"I perceive them to be making a mistake."

The Accusative and Infinitive construction does not occur frequently in the New Testament after verbs of saying or thinking. It is not therefore thought necessary to treat the subject at length here. For further information the student is referred to the author's *Syntax of New Testament Greek*.

The following are examples of this construction from the New Testament.

Ye say that I cast out devils by Beelzebub.

λέγετε ἐν Βεεζεβούλ ἐκβάλλειν με τὰ δαιμόνια.

Lk. xi. 18.

How do they say that Christ is the son of David?

πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυεὶδ νιόν; Lk. xx. 41.

The Sadducees who say that there is no resurrection.

οἱ Σαδδουκαῖοι οἱ λέγοντες μὴ εἶναι ἀνάστασιν.

Mt. xxii. 23.

The Infinitive in Consecutive clauses introduced by *ωστε*

The Infinitive is often used in Consecutive clauses introduced by *ωστε* to express the result of the action of the main verb.

Example :

And behold there arose a great tempest in the sea so that the boat was covered by the waves.

καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ωστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. Mt. viii. 24.

**The Infinitive in Temporal clauses introduced
by πρίν or πρὶν ἡ, "Before."**

When the verb in the principal clause is affirmative the clause introduced by *πρίν* has the Accusative and Infinitive construction.

Example :

Before the cock crow thou shalt deny me thrice.
πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με. Mt. xxvi. 34.

Exercise 32

Learn the parts of *ἔχω* (70), *καλέω* (19), *ἀποθνήσκω* (53), *βαίνω* (48), *πιστεύω* (14), *ἀγαπάω* (15).

Learn Vocabulary 26.

1. τὸ ἀγαπᾶν τὸν θεὸν ἔξ ὅλης καρδίας καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστι πάντων τῶν ὄλοκαντωμάτων¹ καὶ θυσιῶν.
2. προσείχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ἐν τῷ ἀκούειν αὐτούς καὶ βλέπειν τὰ σημεῖα ἡ ἐποίει. 3. πρὸ γὰρ τοῦ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἔθνῶν συνήσθιεν ὁ Πέτρος. 4. καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται² ἡ ἀγάπη τῶν πολλῶν. 5. μετὰ δὲ τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος. 6. τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; 7. οὐκ ὀφειλομενοι νομίζειν χρυσῷ ἡ ἀργύρῳ ἡ λίθῳ τὸ θεῖον³ εἶναι ὅμιον. 8. καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθνηκέναι⁴. 9. ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, δι λαὸς ἅπας καταλεβάσει ἡμᾶς, πιστεύει γάρ Ἰωάνην προφήτην εἶναι. 10. οἱ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλειν ἐν τάχει⁵ ἐκπορεύεσθαι. 11. καὶ ἔθαμβήθησαν ἀπαντεις, ὥστε συζητεῖν αὐτοὺς λέγοντας Τί ἐστι τοῦτο; 12. ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με. 13. καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκείνο Αχελδαμάχ. 14. κύριε, κατάβθη πρὶν ἀποθανεῖν τὸ παιδίον μου. 15. ἥμελλεν ἑαυτὸν ἀναιρεῖν⁶ νομίζων ἐκπεφευγέναι τὸν δεσμόνους.

1. For to fear the Lord and to walk in his ways is good for the sons of men. 2. But while the elders were coming we remained in the fields. 3. The young men did not enter the temple because the priest

¹ ὄλοκαύτωμα, -atos, τό "a whole burnt offering."

² ψυγήσεται, fut. pass. from ψύχω "shall grow cold."

³ τὸ θεῖον "the divine Being."

⁴ τεθνηκέναι perf. inf. act. from θνήσκω "I die."

⁵ ἐν τάχει "quickly." ⁶ ἀναιρεῖν "to slay."

was dead. 4. And after Paul had spoken Festus answered him. 5. Before the king saw the city he sent three messengers to its rulers. 6. But we all feared, so that we hid among the trees. 7. All the people believe that Moses wrote these things. 8. Depart from the house before the publican comes. 9. But after the multitude gave heed to the apostles they did many signs among them. 10. We think that he benefited this people by teaching them to obey the king. 11. And he healed the blind man so that all men wondered. 12. The young man died before the prophet came. 13. We believe that Peter is an apostle. 14. They stoned Paul because he preached the Gospel to them. 15. To love the Lord is better than gold or silver. 16. While he was coming down from the mountain he commanded his disciples to tell the vision to no man before they came to Jerusalem. 17. And now I have told you all these things before they come to pass. 18. All the Jews cried out that Paul ought not to live any longer¹. 19. But I perceived that he was a wise and good man. 20. The people gave heed to John for they believed that he was a prophet.

LESSON XXXIII

THE VERBS IN μ , $\delta\dot{\imath}\delta\omega\mu$

Besides the verbs in ω there are a few verbs of very frequent occurrence which are called verbs in μ from the ending of the 1st sing. of the Pres. Ind. Act.

These verbs have endings differing from those of the verbs in ω in the Present and 2nd Aorist tenses. In the other tenses their endings are practically the same as those of the verbs in ω .

It is especially important in the case of the verbs in μ to remember the distinction laid down in Lesson XVII between the verbal stem from which most of the tenses of the verb are formed and the present stem from which the present tense is formed.

The verbal stems of the three principal verbs in μ are as follows

Present	Meaning	Stem
$\delta\dot{\imath}\delta\omega\mu$	I give	$\delta\sigma$
$\tau\dot{\iota}\theta\eta\mu$	I place	$\theta\epsilon$
$\iota\sigma\tau\eta\mu$	I cause to stand	$\sigma\tau\alpha$

¹ $\mu\eta\kappa\acute{e}t\iota$.

It will be noticed that the present stem is a reduplicated and lengthened form of the verbal stem in all three cases. *ἴστημι* stands for *σίστημι*, the rough breathing taking the place of the *σ*.

The Present and 2nd Aorist forms should be carefully learnt.

The other tenses can readily be formed from the verbal stem.

Present Active of δίδωμι "I give"

Pres. Ind.	Imperf.	Imperat.	Subjunctive
δίδωμι	ἔδίδουν		διδῶ
δίδως	ἔδίδους	δίδου	διδῷς
δίδωσι	ἔδιδου	διδότω	διδῷ
δίδομεν	ἔδιδομεν		διδῶμεν
δίδοτε	ἔδιδοτε	δίδοτε	διδῶτε
διδόσαι	ἔδιδοσαν ορ ἔδιδουν	διδότωσαν διδόντων	διδῶσι
Optative	Infinitive	Part.	
(διδοίην διδοίης διδοίη διδοίμεν διδοίτε διδοίεν)	διδόναι	διδούς, διδοῦσα, διδόν Gen. διδόντος etc.	

2nd Aorist Active

Pres. Ind.	Imperat.	Subjunctive	Optative	Infinitive	Part.
—		δῶ	(δοίην	δοῦναι	δούς
—	δός	δῷς	δοίης		δοῦσα
—	δότω	δῷ, δώῃ	δοίη, δοῖ, δῷη		δόν
ἔδομεν		δώμεν	δοίμεν		
ἔδοτε	δότε	δῶτε	δοίτε		
ἔδοσαν	δότωσαν	δῶσι	δοίεν		
		δόντων			

Notes. The singular of the 2nd Aor. Ind. is not used, its place is taken by the 1st Aor. *ἔδωκα*, *ἔδωκας*, *ἔδωκε*.

ω is found in all the endings of the Subjunctive.

The forms of the Optative are only given for the sake of completeness. They need not be learnt on the first reading.

For the use of the Optative mood see Lesson XXXVI.

Present Middle and Passive

Pres. Ind.	Imperf.	Imperat.	Subj.
δίδομαι	έδιδόμην		διδώμαι
δίδοσαι	έδίδοστο	δίδοσσο	διδῶ
δίδοται	έδίδοτο	διδόσθω	διδῶται
διδόμεθα	έδιδόμεθα		διδώμεθα
δίδοσθε	έδίδοσθε	δίδοσθε	διδῶσθε
δίδονται	έδίδοντο	διδόσθωσαν	διδῶνται
		διδόσθων	
Opt.	Infin.	Part.	
(διδοίμην	δίδοσθαι	διδόμενος	
διδοῖο		διδομένη	
διδοῖτο		διδόμενον	
διδοίμεθα			
διδοῖσθε			
διδοῖντο)			

Notice the similarity of these endings to those of the Perfect Passive.

2nd Aorist Middle¹

Indic.	Imperat.	Subj.	Opt.	Infin.	Part.
έδόμην		δάμαι	(δοίμην	δόσθαι	δόμενος, η, ον
έδου	δοῦ	δῶ	δοῖο		
έδοτο	δόσθω	δῶται	δοῖτο		
έδόμεθα		δώμεθα	δοίμεθα		
έδοσθε	δόσθε	δῶσθε	δοῖσθε		
έδοντο	δόσθωσαν	δῶνται	δοῖντο)		
	δόσθων				

Notice the prevalence of the vowels *ω* and *ο* throughout.

The other tenses of δίδωμι are as follows: they are formed regularly from the stem δο with the following exceptions:

- (1) The consonant inserted before the endings of the 1st Aor. Act. is κ and not σ.
- (2) The short vowel of the stem is not lengthened before the endings of the 1st Aor. Pass., the Future Pass. or the Perf. Pass.

Future Act.	δώσω
1st Aor. Act.	έδωκα
Perf. Act.	δέδωκα
Fut. Mid.	δώσομαι
Fut. Pass.	δοθήσομαι
1st Aor. Pass.	έδόθην
Perf. Mid. or Pass.	δέδομαι

¹ The 2nd Aor. Mid. need not be learned at first.

Exercise 33

Learn the parts of δίδωμι (62), πίπτω (26).

Learn Vocabulary 27.

1. ὁ δὲ Ἰησοῦς ἔβλεψε τὸν ἄρτον τοῖς μαθηταῖς ἵνα διδῶσιν αὐτὸν τοῖς δχλοῖς.
2. ὁ γὰρ θεὸς δίδωσι τὸ πνεῦμα τὸ ἅγιον τοῖς αἰτοῦσιν αὐτόν.
3. εἴπον ὑμῖν ἐν ποιᾳ ἔξουσίᾳ ταῦτα ποιεῖς, ή τίς ἔστιν ὁ δούς σοι τὴν ἔξουσίαν ταῦτην.
4. ἀπολύετε καὶ ἀπολυθῆσεσθε, δίδοτε καὶ δοθῆσεται ὑμῖν.
5. καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν¹;
6. ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας.
7. ἀπόδος μοι εἴ τι διφειδεῖς.
8. ὁ δὲ οὐκ ἥθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδῷ τὸ ὀφειλόμενον.
9. ἔξεστιν ὑμᾶς Καίσαρι φόρον² δοῦναι; δῶμεν ή μὴ δῶμεν;
10. ἔδόθη μοι πᾶσα ἔξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.
11. ὁ πατὴρ ἀγαπᾷ τὸν νίον, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.
12. μακάριον ἔστι μᾶλλον δοῦναι ή λαμβάνειν.
13. τίς ή σοφία ή δοθεῖσα τούτῳ;
14. εἰπέ μοι εἰ τοσούτον τὸ χωρίον ἀπέδοσθε;
15. ταῦτα πάντα σοι δώσω ἐὰν πεσὼν προσκυνήσῃς μοι.
16. καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνάτε τί λαλήσητε, ἀλλ' οὐδὲν δόθῃ ὑμῖν ἐν ἑκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε.
17. καὶ νῦν εἰρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.

1. I give you power over unclean spirits to cast them out.
2. This dog was given to me by my father.
3. We wish to give the gold to the high-priests.
4. Do not give good things to the wicked.
5. The field was being sold to the soldiers by the publicans.
6. They went about giving garments to the lepers.
7. I will in no wise give that which is thine to the Lord.
8. Thou gavest me water when I was thirsty³.
9. Let us keep the commands which have been given to us.
10. He who gives bread to the hungry shall in no wise lose his reward.
11. We were giving the money to the servants that they might give it to the widows.
12. The king has given us this city that we may live in it, let us not betray it to his enemies.
13. Sell all that thou hast and give to the poor.
14. If ye ask bread will your father give you a stone?
15. Whatever we ask will be given to us.
16. Give and it shall be given to you.
17. This money has been given to thee that thou mayest buy the field.
18. Give us, O Lord, thy grace that we may worship thee in spirit and in truth.
19. What is the wisdom that is given to this man?

¹ ἐπὶ τράπεζαν = “to the bank.”

² φόρος -ου, ὁ, “tribute.”

LESSON XXXIV

THE VERBS IN *μι*, *τίθημι* "I place"

Present Active

Pres. Ind.	Imperf.	Imperat.	Subjunctive
τίθημι	έτιθην		τιθῶ
τίθης	έτιθεις	τίθει	τιθῆσ
τίθησι	έτιθει	τιθέτω	τιθῆ
τίθεμεν	έτιθεμεν		τιθῶμεν
τίθετε	έτιθετε	τίθετε	τιθῆτε
τιθέασι	έτιθεσαν or έτιθουν	τιθέτωσαν τιθέντων	τιθῶσι
Optative			
(τιθείην	τιθέναι		τιθεῖς
τιθείης			τιθεῖσα
τιθείη			τιθέν
τιθείμεν			
τιθέτε			
τιθείεν)			

2nd Aorist Active

Indic.	Imperat.	Subj.	Opt.	Infin.	Part.
—		θῶ	(θείην	θεῖναι	θεῖς
—	θές	θῆσ	θείης		θεῖσα
—	θέτω	θῆ	θεῖη		θέν
ἔθεμεν		θώμεν	θείμεν		
ἔθετε	θέτε	θῆτε	θείτε		
ἔθεσαν	θέτωσαν	θῶσι	θείεν)		
	θέντων				

Present Middle and Passive

Pres. Ind.	Imperf.	Imperat.	Subj.
τίθεμαι	έτιθέμην		τιθῶμαι
τίθεσαι	έτιθεσο	τίθεσο	τιθῆ
τίθεται	έτιθετο	τιθέσθω	τιθῆται
τιθέμεθα	έτιθέμεθα		τιθῶμεθα
τίθεσθε	έτιθεσθε	τίθεσθε	τιθῆσθε
τίθενται	έτιθεντο	τιθέσθωσαν	τιθῶνται
		τιθέσθων	
Opt.			
(τιθείμην	τιθεσθαι		τιθέμενος
τιθείο			τιθεμένη
τιθείτο			τιθέμενον
τιθείμεθα			
τιθείσθε			
τιθείντο)			

2nd Aorist Middle

Indic.	Imperat.	Subj.	Opt.	Infin.	Part.
ἐθέμην		θώμαι	(θείμην	θέσθαι	θέμενος, η, ον
ἔθου	θοῦ	θῇ	θεῖο		
ἔθετο	θέσθω	θῆται	θεῖτο		
ἔθέμεθα		θώμεθα	θείμεθα		
ἔθεσθε	θέσθε	θῆσθε	θείσθε		
ἔθεντο	θέσθωσαν	θῶνται	θείντο)		
	θέσθων				

Observe the general similarity between the endings of *τίθημι* and those of *δίδωμι* with the exception that *ε* and not *ο* is the characteristic vowel.

The other tenses of *τίθημι* are as follows: they have the same peculiarities as the corresponding tenses of *δίδωμι*. Stem *θε-*.

Notice that the vowel in the Perfect is *ει* and not *η*.

Future Act.	θήσω
1st Aor. Act.	ἔθηκα
Perf. Act.	τέθεικα
Fut. Mid.	θήσομαι
Fut. Pass.	τεθήσομαι
1st Aor. Pass.	ἐτέθην
Perf. Mid. or Pass.	τέθειμαι

Note that in the Fut. and 1 Aor. Pass. the *θ* of the stem is changed to *τ* to prevent two *θ*'s coming together.

Exercise 34

Learn the parts of *τίθημι* (64), *αἴρω* (36), *φέρω* (74).

Learn Vocabulary 28.

- οὐ καίσοντι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον¹ ἀλλ' ἐπὶ τὴν λυχνίαν².
- καὶ λαβὼν τὸ σῶμα ὁ Ἰωσῆφ ἔθηκεν αὐτὸν ἐν τῷ καινῷ αὐτοῦ μνημείῳ.
- μήτι ἔρχεται ό λύχνος ἵνα ὑπὸ τὸν μόδιον τέθῃ;
- καὶ ὅπου ἀν εἰσεπορεύετο ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας.
- καὶ ἐναγκαλισάμενος³ τὰ παιδία κατευλόγει τιθεῖς τὰς χεῖρας ἐπ' αὐτά.
- ὁ ποιμὴν δὲ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.
- ἡραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν⁴ ποῦ ἔθηκαν αὐτόν.
- οὐχ ὑμῶν ἐστὶ γνῶναι χρόνους ἡ καιρὸς οὐσὸς ὁ πατήρ ἔθετο ἐν τῇ ιδίᾳ ἐξονοίᾳ.
- καὶ ἔκλασεν τοὺς ἄρτους καὶ ἔδιδου τοῖς μαθηταῖς ἵνα παρατίθωσιν αὐτοῖς.

¹ μόδιος -ου, δ., "a measure."

³ ἐναγκαλίζω "I take in my arms."

² λυχνία -as, ḥ, "a lamp-stand."

⁴ οἴδαμεν "we know."

10. καὶ εἰς ἥν ἀν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν. 11. καὶ ἵδον ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἔζητον αὐτὸν εἰσενεγκεῖν καὶ θεῖναι αὐτὸν ἐνώπιον αὐτοῦ. 12. καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν¹, καὶ θεῖς τὰ γόνατα προσηγέτο. 13. κύριε διὰ τί οὐ δύναμαι σοι ἀκολουθεῖν ἅρτι²; τὴν ψυχήν μου ὑπέρ σου θήσω. 14. ἔφερον τὰς τιμὰς τῶν χωρίων καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων. 15. κάθουν³ ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἔχθρούς σου ὑποπόδιον⁴ τῶν ποδῶν σου.

1. We set beside them wine and water in cups. 2. We wished to place the sick in the market-places. 3. And falling upon his knees he prayed to the God of heaven. 4. How shall we place the paralytic before his feet? 5. They tried to place the books in the synagogue. 6. We will place the lamp under the measure. 7. Thou didst place me in a good land. 8. Behold all these laid down their lives for the brethren. 9. Do not place this writing upon the cross. 10. This is the throne that was placed in the temple. 11. Place the body of the prophet in the tomb of his fathers. 12. The sword is placed in the hand of the king. 13. The apostles placed their hands upon us and blessed us. 14. I will come down that I may place my hands upon her, and she shall live. 15. The lamps shall be placed in the house of the elder. 16. The nets were placed by the side of the ship. 17. The sick man was brought in on a bed and placed before him. 18. I am he that placed my hands upon your head when you were a boy. 19. Ye shall in no wise eat that which is set before you. 20. The bread was broken and set before them.

LESSON XXXV

THE VERBS IN *μι*, *ἴστημι*

The following points should be specially noticed in connexion with this verb.

(1) This is one of the few verbs which has both a 1st and a 2nd Aorist in use. These tenses always differ in meaning in the case of this verb.

¹ ὡσεὶ λίθου βολήν “about a stone’s cast.”

² ἅρτι “now, at this moment.”

³ κάθου “sit down.”

⁴ ὑποπόδιον -ον, τό, “a footstool.”

The Present, Imperfect, Future and 1st Aorist tenses of the active voice of *ἴστημι* are transitive and mean "I cause to stand" or "I place" etc.

The Perfect and Pluperfect are intransitive and are used in the sense of the Present and Imperfect with the meaning of "I stand" etc. The 2nd Aorist is also intransitive and means "I stood."

The Passive is used in the sense of "I am caused to stand," "I am placed," hence simply "I stand."

Practically the only passive tense used in the N.T. is the 1st Aorist.

(2) In the tenses in which there is reduplication (the Present, and the Perfect) the first *σ* is omitted and a rough breathing put in its place: Present *ἴστημι* for *σίστημι*, Perfect *ἴστηκα* for *σέστηκα*.

The breathings should be watched with special care in the case of this verb. There is a rough breathing on all the moods of the Present and Perfect tenses, and a smooth breathing on the augmented tenses of the 1st and 2nd Aorist.

The Present Middle and Passive is only given for completeness, and need not be learnt at first.

Notice that in the 1st Aor. Act. the usual *σ*, and not *κ*, is found.

Present Active

Pres. Ind.	Imperfect	Imperat.	Subjunct.
ἴστημι	ἴστην		ἴστῳ
ἴστης	ἴστης	ἴστῃ	ἴστῃς
ἴστησι	ἴστη	ἴστάτω	ἴστῃ
ἴσταμεν	ἴσταμεν		ἴστῷμεν
ἴστατε	ἴστατε	ἴστατε	ἴστῇτε
ἴστασι	ἴστασαν	ἴστάτωσαν	ἴστῷσι
		ἴστάντων	

Opt.	Infinitive	Participle
(ἴσταίνων	ἴστάναι	ἴστάς
ἴσταίης		ἴστᾶσα
ἴσταίη		ἴστάν
ἴσταμεν		
ἴστατε		
ἴστασεν)		

Second Aorist Active

Pres. Ind.	Imperat.	Subjunctive	Optative	Infinitive	Part.
ἴστην		στῶ	(σταίην	στῆναι	στά·
ἴστης	στήθι	στῆς	σταίης		στᾶσα
ἴστη	στήτω	στῇ	σταίη		στάν·
ἴστημεν		στῶμεν	σταῖμεν		
ἴστητε	στήτε	στῆτε	σταῖτε		
ἴστησαν ¹	στήτωσαν	στῶσι	σταῖεν)		
		στάντων			

Present Middle and Passive

Pres. Ind.	Imperf.	Imperat.	Subj.
(ἴσταμαι	ἴστάμην		ἴστῶμαι
ἴστασαι	ἴστασο	ἴστασο	ἴστῃ
ἴσταται	ἴστατο	ἴστάσθω	ἴστήται
ἴστάμεθα	ἴστάμεθα		ἴστώμεθα
ἴστασθε	ἴστασθε	ἴστασθε	ἴστησθε
ἴστανται	ἴσταντο	ἴστάσθωσαν	ἴστῶνται
		ἴστάσθων	
Opt.	Infin.	Part.	
(ἴσταίμην	ἴστασθαι	ἴστάμενος	
ἴσταίο		ἴσταμένη	
ἴσταίτο		ἴστάμενον)	
ἴσταίμεθα			
ἴσταίσθε			
ἴσταίντο			

The other tenses of *ἴστημι* are as follows.

Future Active. *στήσω* I shall cause to stand.

1st Aorist Act. *ἴστησα* I caused to stand.

Perfect Act. *ἴστηκα* I stand. 2nd Perf. Part. *ἴστώς*, *ἴστωσα*, *ἴστός*

Pluperfect Act. *ἴστήκειν* often written *εἰστήκειν* I was standing.

Future Middle. *στήσομαι* I shall stand.

Future Passive. *σταθήσομαι* I shall stand.

1st Aor. Pass. *ἴστάθην* I stood.

¹ Note that the 3rd pl. of the 1st and 2nd Aorists of *ἴστημι* are the same in form. Their meaning must be inferred from the context. Examples are given in the last three sentences of exercise B. The verb in sentence 12 is 2nd Aor. and that in sentence 13 1st Aor.

Exercise 35

Learn the parts of *ἰστημι* (63), *πάσχω* (73), *ἀγγέλλω* (33), *φαίνω* (38), *βαίνω* (48).

Learn Vocabulary 29.

A

1. τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἀγίαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον¹ τοῦ ἱεροῦ. 2. ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν. 3. ἔβλεψαν σὺν αὐτοῖς ἔστωτα τὸν ἄνθρωπον τὸν τεθεραπευμένον. 4. εἰ δὲ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 5. τὰ νῦν παραγγέλλει οἱ θεὸς τοῖς ἄνθρώποις πάντας πανταχοῦ μετανοεῖν, καθ' ὅτι ἔστησεν ἡμέραν ἐν ᾧ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ. 6. ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσῆγετο. 7. ὁ δὲ τελώνης μακρόθεν² ἔστως οὐκ ηθελεν οὐδὲ τοὺς ὄφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν. 8. ὁ δὲ Ἰησοῦς ἔσταθη ἔμπροσθεν τοῦ ἡγεμόνος. 9. θεὶς δὲ τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ Κύριε μὴ στήσῃς αὐτοῖς ταύτην τὴν ἀμαρτίαν. 10. μετὰ ταῦτα ἀνέστη Ἰουδᾶς ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς³ καὶ ἀπέστησε λαὸν ὀπίσω αὐτὸν. 11. εἰ Μωϋσέως καὶ τῶν προφητῶν οὐν ἀκούουσιν, οὐδὲ ἔαν τις ἐκ νεκρῶν ἀναστῇ πεισθῆσονται. 12. εἰπεν δὲ τῷ ἀνδρὶ τῷ ἔνηράν ἔχοντι τὴν χείρα "Ἐγειρε καὶ στῆθι εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη.

B

1. ἄνθρωπε, τίς με κατέστησεν κριτὴν ἡ μεριστὴν⁴ ἐφ' ὑμᾶς; 2. οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ ἀναστήσω αὐτὸν ἐν τῇ ἔσχάτῃ ἡμέρᾳ. 3. ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω ζητοῦντες αὐτῷ λαῆσαι. 4. οἱ ὑποκριταὶ φιλούσιν ἐν ταῖς συναγωγαῖς ἔστωτες προσεύχεσθαι, ὅπως φανώσιν τοῖς ἄνθρώποις. 5. δοὺς δὲ αὐτῇ χείρα ἀνέστησεν αὐτήν. 6. τὸ δὲ πνεύμα ῥητῶς⁵ λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως. 7. πῶς δροιωσαμεν τὴν βασιλείαν τοῦ θεοῦ, ἡ ἐν τίνι αὐτὴν παραβολῇ θῶμεν; 8. ὁ δὲ Ἰησοῦς ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸν παρ'⁶ ἑαυτῷ. 9. πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. 10. καὶ καταβανόντων αὐτῶν ἐκ τοῦ ὅρους ἐνετείλατο⁶ αὐτοῖς ὁ Ἰησοῦς λέγων

¹ πτερύγιον -ου, τό, "pinnacle."

² μακρόθεν "afar off."

³ ἀπογραφή -ῆς, ἡ, "enrolment."

⁵ ῥητῶς "expressly."

⁴ μεριστῆς -ου, ὁ, "a divider."

⁶ ἐνετείλατο, 3rd sing. 1st Aor. Mid. from ἐντέλλω.

Μηδενὶ εἴπητε τὸ δραμα ἔως οὗ δὲ νίδος τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.
 11. οἱς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς
 τεκμηρίοις. 12. καὶ προσελθὼν ἤψατο τῆς σοροῦ¹, οἱ δὲ βαστάζοντες
 ἔστησαν. 13. καὶ ἔστησαν μάρτυρας ψευδεῖς λέγοντας Ὁ ἀνθρώπος οὗτος
 οὐ παύεται λαλῶν ρήματα κατὰ τοῦ τόπου τοῦ ἀγίου. 14. ἀγάγοντες δὲ
 αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ.

1. I will cause thee to stand before Caesar for my name's sake².
2. The righteous shall stand in the kingdom of their Father.
3. Paul therefore stood before Festus.
4. The priests caused the publican to stand in the midst of the marketplace.
5. But Peter stood up and preached the word to the multitude.
6. He is not here, for he has risen³ from the dead.
7. Who appointed thee to be the ruler of this people?
8. Then we arose and departed from the city.
9. You made the king to stand in the Holy Place.
10. In the last days many departed from the faith.
11. We stood without⁴, wishing to see the prophet.
12. Stand on thy feet and take up thy bed.
13. We hope to stand before the Lord in that day.
14. Then the spirit of the Lord lifted me up and caused me to stand on the waters.
15. After these things many robbers arose and led away much people after them.
16. If any man believes in me I will raise him up at the last day.
17. We commanded the soldiers to stand apart from the multitude.
18. How shall we stand in the day of his wrath⁵?
19. And standing up he cried with a loud voice, "Stand apart from these men, and make them to stand beside the king."
20. Those that heard these things stood still.

LESSON XXXVI

OTHER VERBS IN *μι*, *οἶδα*

The verb *ἴημι* occurs in the New Testament only in compounds, the most common of which are

ἀφίημι "I send away, I let go, I forgive."

συνίημι "I understand."

The verbal stem of *ἴημι* is *ἴ-*. The rough breathing passes to the

¹ *σορός -ou*, ἡ, "a bier."

² "for the sake of" *ἔνεκα* followed by a Genitive.

³ "has risen" 2 Aor. *ἀνίστημι*.

⁴ "without" *ἔξω*.

⁵ "wrath" *ὀργὴ -ῆς*, ḥ.

reduplicating syllable *i* in the Present and Imperfect, and the stem vowel is lengthened before the ending *μι* as in *τιθημι*.

All parts of the verb have therefore a rough breathing.

The forms of *ἀφίημι* given below are those which occur most frequently in the New Testament. Some of them such as the 2nd sing. and the 1st and 3rd pl. of the Pres. Ind. are formed as if from *ἀφίω* or *ἀφέω*: a tendency on the part of the verbs in *μι* to assimilate their endings to those of the verbs in *ω* is very marked in the New Testament.

Note that in the Imperfect the preposition and not the stem receives the augment.

Pres. Ind. Act.

(ἀφίημι)	3rd sing. Imperf. Ind. Act. ἥφει
ἀφεῖς	Pres. Inf. Act. ἀφίεναι
ἀφίησι	3rd pl. Pres. Ind. Pass. ἀφίενται or ἀφέωνται
ἀφίεμεν, ἀφίομεν	
ἀφίετε	2nd Aor. Imperat. Act. 2nd sing. ἄφετε
ἀφιοῦσι	2nd pl. ἄφετε
	2nd Aor. Sub. Act. ἀφῶ etc.
	2nd Aor. Part. ἀφεῖς ἀφείστα ἀφίν

Future Active. ἀφήσω

Future Passive. ἀφεθήσομαι

1st Aor. Act. ἀφῆκα

1st Aor. Pass. ἀφέθην

The forms of *οἶδα* "I know" which are found in the New Testament are as follows:

οἶδα is a Perfect whose Present *εἰδω* is not in use.

Perf. Ind.	Pluperf.	Imperat.	Subj.	Inf.	Part.
οἶδα	ῆδειν		εἰδῶ	εἰδέναι	εἰδὼς
οἶδας	ῆδεις	ἴσθι	εἰδῆς		εἰδύια
οἶδε	ῆδει	ἴστω	εἰδῆ		εἰδός
οἶδαμεν	ῆδειμεν		εἰδώμεν		
οἶδατε, ίστε	ῆδειτε	ἴστε	εἰδῆτε		
οἶδασι, ίστασι	ῆδεισαν	ἴστωσαν	εἰδώσι		

δύναμαι "I am able" and *ἐπίσταμαι* "I know" are conjugated like the Present Passive of *ἴστημι*.

Present	Imperfect	Infinitive	Participle
δύναμαι	ἡδυνάμην	δύνασθαι	δυνάμενος, η, ον
δύνασαι, δύνη	ἡδύνασο		
δύναται	ἡδύνατο		
δυνάμεθα	ἡδυνάμεθα		
δύνασθε	ἡδύνασθε		
δύνανται	ἡδύναντο		

Notice that the Imperfect has a double augment. The Aorist ἡδυνήθην also generally has a double augment.

There is also another class of verbs in *μι* which inserts *νν* (in stems ending in a vowel *ννν*) between the verbal stem and the endings of the Present tense.

Stem	Pres. Ind. Act.
δεικ	δείκνυμι
δλ	δλλυμι (δλνυμι)
ζω	ζώννυμι

These verbs tend generally in the N.T. to assimilate themselves to verbs in *ω*. Such *μι* forms as do occur are similar to those of *τίθημι*, allowing for the stem vowel *υ* instead of *ε*.

Exercise 36

Learn the parts of *ἀφίημι* (49), *δύναμαι* (10), *δείκνυμι* (60), *γράφω* (7).

Learn Vocabulary 30.

- καὶ νῦν λέγω ὑμῖν ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἄφετε αὐτούς.
- ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἀφες ἄρτι, οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίστιν αὐτόν.
- τότε συνῆκαν οἱ μαθῆται ὅτι περὶ Ἰωάνου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.
- τίς δύναται ἀφίεναι ἀμαρτίας εἰ μὴ εἰς, ὁ θεός;
- οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἤκολούθησαν αὐτῷ.
- καὶ ἀφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν.
- ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος.
- οἰδά σε τίς εἰ, ὁ ἄγιος τοῦ θεοῦ.
- τότε δείκνυσιν αὐτῷ ὁ διάβολος πάσας τὰς βασιλείας τοῦ κόσμου.
- πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ.
- ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίγνεται, ἵνα ἀκούοντες ἀκούωσιν καὶ μὴ συνιώσιν.
- θάρσει τέκνον, ἀφίενται σοι αἱ ἀμαρτίαι.
- τί ὅτι ἔχετεπέ με; οὐκ ἥδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναι με;
- ἥδει δὲ καὶ Ἰούδας ὁ παραδίδοντος αὐτὸν τὸν τόπον.

15. πάτερ, εὐχαριστῶ σοι ὅτι ἡκούσας μου, ἐγὼ δὲ ἥδειν ὅτι πάντοτέ μου ἀκούεις. 16. ταῦτα ἔγραψα ὑμῖν ἵνα εἰδητε ὅτι ζωὴν ἔχετε αἰώνιον. 17. θέλω δὲ ὑμᾶς εἰδεναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι. 18. καὶ οὐκ ἦφιεν τὰ δαιμόνια λαλεῖν ὅτι ἥδεισαν αὐτόν.

1. Master, we know that thou art true. 2. God will forgive all our sins if we believe on¹ his name. 3. Then the priests understood that he had spoken this parable against them. 4. But since they did not know this, they arose and went to Jerusalem. 5. Did ye understand all these things? 6. I forgive thee all that debt. 7. I write this to you that ye may know that ye are saved. 8. Let these men alone that they may worship the God of their fathers. 9. How shall I forgive thee for this? 10. He suffered not the men who had been healed to follow him. 11. Know well that the Lord will not allow thee to err. 12. I am not able to understand this unless² thou teach me. 13. Who is able to know all his faults? 14. They knew that their soldiers were of good courage. 15. Know that all your faults shall be forgiven.

LESSON XXXVII

THE OPTATIVE MOOD. PERIPHRASTIC TENSES

The Optative Mood

The Optative Mood is used very rarely in the New Testament. Its forms are given in the table of verbs on pages 143—148. It generally expresses a wish:

Example :

Ο boy, mayest thou become more fortunate than thy father.
ὦ παῖ, γένουι πατρὸς εὐτυχέστερος.

It is also used in dependent questions in the writings of St Luke sometimes with the particle *αὐ*.

Examples :

And they began to discuss among themselves which it should be of them that should do this.

καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

Lk. xxii. 23.

¹ “on” *eis*.

² “unless” *ei μή*.

And while Peter was doubting within himself what the vision should be which he had seen, behold the men that had been sent by Cornelius... stood before the door.

ώς δὲ ἐν ἑαυτῷ διηπόρει δέ Πέτρος τί ἀν εἴη τὸ ὅραμα δέ εἰδεν, ἵδον οἱ ἄνδρες οἱ ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου...ἐπέστησαν ἐπὶ τὸν πυλῶνα.

Acts x. 17.

See the author's *Syntax of N.T. Greek*, paragraphs 131, 160, 161.

Periphrastic Tenses

In New Testament Greek tenses are sometimes formed, as in English, of a part of the verb "to be" and a participle.

They are called "Periphrastic Tenses" because they are expressed in a roundabout way (*περιφράζειν*).

The commonest Periphrastic Tenses are :

The Periphrastic Imperfect formed of the Imperfect of *εἰναι* and the Present participle :

And Jesus was going before them.

καὶ ἦν προάγων αὐτὸν δὲ Ἰησοῦς. Mk x. 32.

The Periphrastic Perfect formed of the Present of *εἰναι* and the Perfect participle :

The people will stone us, for they are persuaded that John is a prophet.

ὁ λαὸς καταλιθάσει ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην
εἰναι. Lk. xx. 6.

The Periphrastic Pluperfect formed of the Imperfect of *εἰναι* and the Perfect participle :

And John was clothed with camel's hair.

καὶ ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμῆλου. Mk i. 6.

The Periphrastic Future formed of the Future of *εἰναι* and the Present participle. This form of the tense has the force of a Future continuous, with the sense of continuity emphasised.

From henceforth thou shalt catch men.

ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. Lk. v. 10.

Exercise 37

Learn Vocabulary 31.

1. ἵδον ἡ δούλη Κυρίου· γένοιτο μοι κατὰ τὸ ρῆμά σου. 2. καὶ πάντες διελογίζοντο ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μή ποτε αὐτὸς εἴη δ

Χριστός. 3. τὸ ἀργύριον σου σύν σοι εἴη εἰς ἀπώλειαν. 4. ἀκούσας δὲ δχλου διαπορευομένου¹ ἐπυνθάνετο τί ἀν εἴη τοῦτο. 5. ὁ δὲ θεὸς τῆς ὑπομονῆς δῷ² ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις. 6. καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὁρᾳ τοῦ θυμιάματος³. 7. καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. 8. Ἱερουσαλὴμ ἔσται πατούμενη ὑπὸ τῶν ἐθνῶν. 9. ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολὴ. 10. οὐ γάρ ἔστιν ἐν γωνίᾳ⁴ πεπραγμένον τοῦτο. 11. καὶ ἦσαν οἱ μαθηταὶ Ἰωάνου νηστεύοντες. 12. εἶπεν δὲ ὁ Παῦλος Ἐστὰς ἐπὶ τοῦ βῆματος⁵ Καίσαρός είμι οὐ με δεῖ κρίνεσθαι. 13. ἦν γὰρ διδάσκων αὐτοὺς ὡς ἔξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν. 14. καὶ προσκαλεσάμενος ἔνα τῶν παίδων ἐπυνθάνετο τί ἀν εἴη ταῦτα.

1. Then the blind man asked what this might be.
2. The disciples of Jesus were eating and drinking.
3. This thing has been done before many witnesses.
4. May it happen to us according to thy will.
5. Thou shalt be walking the way of righteousness.
6. The disciples disputed who should be the greatest.
7. Mayest thou become more blessed than thy father.
8. May all the workers of iniquity perish.
9. Then all the multitude was gathered together to the sea.
10. We desire to know what this saying may be.
11. May I become more like to thee, O Lord.

¹ διαπορευομένου “passing by.”

² δῷ from δίδωμι.

³ θυμιάμα, -atos, τό, “incense.”

⁴ γωνία -as, ἡ, “a corner.”

⁵ βῆμα -atos, τό, “a judgement seat.”

VOCABULARIES

Vocabulary 1

ἀκούω	(akouo)	I hear. (acoustics.)
*ἀποθνήσκω	(apothnēsko)	I die.
*ἀποστέλλω	(apostello)	I send. (apostle.)
βάλλω	(ballo)	I throw, I cast.
βλέπω	(blepo)	I look at, I see.
γράφω	(grapho)	I write. (graphic, telegraph.)
ἐγείρω	(ēgeiro)	I rouse, I raise.
ἔσθιω	(ēsthio)	I eat.
εὑρίσκω	(heurisko)	I find.
ἔχω	(ēcho)	I have.
κρίνω	(krino)	I judge. (critic.)
λαμβάνω	(lambano)	I take, I receive.
λέγω	(lēgo)	I say. (Latin "lego" and words derived from it like "lecture.")
μένω	(mēno)	I remain, I abide, I continue.
πιστεύω	(pisteuo)	I believe.
σώζω	(sōzo)	I save.

Vocabulary 2

αἰτέω	(aiteo)	I ask.
ζητέω	(zēteo)	I seek, I seek for.
θεωρέω	(thēōreo)	I behold. (theory.)
καλέω	(kăleo)	I call.
λαλέω	(lăleo)	I speak.
μαρτυρέω	(martureo)	I bear witness. (martyr.)
*παρακαλέω	(parakaleo)	I exhort, I comfort. (Paraclete.)
ποιέω	(poieo)	I make, I do. (poet.)
τηρέω	(tēreo)	I keep safe, I keep, I observe.
φιλέω	(phīleo)	I love. (philosophy.)

Vocabulary 3

<i>ἄγγελος, ου</i>	(angelos)	angel, or messenger. (same word.)
<i>ἀδελφός, ου</i>	(adelphos)	brother.
<i>ἄνθρωπος, ου</i>	(anthrōpos).	man. (anthropology.)
<i>ἄρτος, ου</i>	(artos)	bread, plural "loaves."
<i>δοῦλος, ου</i>	(doulos)	slave.
<i>θάνατος, ου</i>	(thanatos)	death.
<i>θεός, ου</i>	(theos)	God. (theist, theology.)
<i>καί</i>	(kai)	and.
<i>κόσμος, ου</i>	(kosmos)	world. (cosmic.)
<i>κύριος, ου</i>	(kurios)	lord.
<i>λαός, ου</i>	(laos)	people. (laity.)
<i>λόγος, ου</i>	(logos)	word, reason. (The termination "logy" in such words as "theo- logy" comes from this word.)
<i>νόμος, ου</i>	(nomos)	law. (The termination "nomy" in such words as "astronomy" comes from this word.)
<i>οἶκος, ου</i>	(oikos)	house.
<i>ἔρημος, ου</i> fem.	(erēmos)	desert.
<i>ὁδός, ου</i> fem.	(hodos)	way.
<i>παρθένος, ου</i> fem.	(parthenos)	maiden, virgin.

N.B. The *ou* is the termination of the Genitive case. It should be learnt with the words thus—*ἄγγελος*, *ἄγγελον* "an angel." It is useful to learn nouns in this way because the termination of the Genitive shows to which declension they belong. All the nouns given above are masculine with the exception of the last three. For a further explanation see the next exercise.

Vocabulary 4

<i>ἀργύριον, ου</i>	(argurion)	silver, money.
<i>βιβλίον, ου</i>	(biblion)	book. (Bible.)
<i>δαιμόνιον, ου</i>	(daimonion)	devil, demon.
<i>δένδρον, ου</i>	(dendron)	tree.
<i>ἔργον, ου</i>	(ergon)	work.
<i>εὐαγγέλιον, ου</i>	(euangelion)	Gospel (evangelist, evangelical, the <i>εὐ</i> in the Greek is transliterated into "ev" in Latin).

<i>ἱερόν, ου</i>	(hieron)	temple.
<i>ἱμάτιον, ου</i>	(himation)	garment.
<i>παιδίον, ου</i>	(paidion)	young child.
<i>πλοῖον, ου</i>	(ploion)	boat.
<i>πρόβατον, ου</i>	(probaton)	sheep.
<i>πρόσωπον, ου</i>	(prosōpon)	face.
<i>σάββατον, ου</i>	(sabbaton)	Sabbath.
<i>σημεῖον, ου</i>	(semeion)	sign, miracle.
<i>τέκνον, ου</i>	(teknon)	child.

All the nouns in the above table are neuter in spite of the fact that two of them mean "child."

Vocabulary 5

<i>ἀγάπη, ης</i>	love.
<i>ἀλήθεια, ας</i>	truth.
<i>ἀμαρτία, ας</i>	sin.
<i>ἀρχή, ης</i>	beginning.
<i>βασιλεία, ας</i>	kingdom.
<i>γῆ, γῆς</i>	earth, land. (geology.)
<i>γραφή, ης</i>	writing, in the plural "the Scriptures."
<i>δικαιοσύνη, ης</i>	righteousness.
<i>εἰρήνη, ης</i>	peace. (Irene.)
<i>ἐκκλησία, ας</i>	church, assembly. (ecclesiastical.)
<i>ἐντολή, ης</i>	commandment.
<i>ἐξουσία, ας</i>	power.
<i>ἐπαγγελία, ας</i>	promise.
<i>ζωή, ης</i>	life. (zoological.)
<i>ἡμέρα, ας</i>	day. (ephemeral.)
<i>καρδία, ας</i>	heart.
<i>κεφαλή, ης</i>	head.
<i>παραβολή, ης</i>	parable. (same word.)
<i>σοφία, ας</i>	wisdom. (philosophy, i.e. the love of wisdom.)
<i>συναγωγή, ης</i>	synagogue. (same word.)
<i>φωνή, ης</i>	voice, sound. (telephone.)
<i>χαρά, ας</i>	joy.
<i>ψυχή, ης</i>	soul. (psychology.)
<i>ώρα, ας</i>	hour. (same word.)

Vocabulary 6

ἀλλά	but.
ἀπό	from. (followed by a Genitive case.)
βαπτιστής, ον	baptist. (same word.)
γάρ	for. (never used as the first word in a sentence.)
γλῶσσα, ης	tongue, language. (glossary.)
δέ	but, and. (never used as the first word in a sentence.)
δεσπότης, ον	master. (despot.)
δόξα, ης	glory. (doxology.)
εἰς	to, into. (followed by the Accusative case.)
ἐκ, ἐξ	out of. (followed by the Gen. case; the second form is used before a word beginning with a vowel.)
ἐν	in, on. (followed by a Dative case.)
θάλασσα, ης	sea, lake.
μαθητής, ον	disciple. (mathematics.)
νεανίας, ον	young man.
οὐ, οὐκ, οὐχ	not. (the last two forms used before a vowel.)
οὖν	therefore, then. (never used as the first word of a sentence.)
πρό	for, before. (followed by a Genitive case.)
προφήτης, ον	prophet. (same word.)
σύν	together with. (followed by a Dative case.)

Vocabulary 7

ἀγαθός, η, ον	good.
ἀγαπητός, η, ον	beloved.
ἄγιος, α, ον	holy.
αιώνιος, ον	eternal. (aeonian.)
δίκαιος, α, ον	just.
ἔσχατος, η, ον	last. (eschatology.)
ἕτερος, α, ον	different, or other. (hetero-dox.)
ἴδιος, α, ον	one's own.
κακός, η, ον	bad. (cacophony.)
πιστός, η, ον	faithful.
πονηρός, α, ον	wicked. ὁ πονηρός the Evil One.
πρώτος, η, ον	first. (protagonist.)

Note that *αιώνιος* has only two endings. The masculine ending is used with feminine as well as masculine nouns.

Vocabulary 8

<i>ἄγω</i>	I drive, lead, or bring.
* <i>ἀναγινώσκω</i>	I read.
* <i>ἀποκτείνω</i>	I kill.
* <i>ἀπολύω</i>	I release.
<i>αὐτός, η, ο</i>	he, she, it, also himself etc. (see next exercise.)
<i>βαπτίζω</i>	I baptise.
<i>διδάσκω</i>	I teach.
<i>δοξάζω</i>	I glorify.
* <i>ἐκβάλλω</i>	I cast out.
<i>ἐκεῖνος, η, ο</i>	that. (see next exercise.)
¹ <i>Ιησοῦς, ον</i>	Jesus.
<i>Ιουδαῖος, ον</i>	a Jew.
<i>Ιωάνης</i>	John.
<i>κηρύσσω</i>	I preach, or proclaim.
<i>κράζω</i>	I cry aloud.
<i>οὗτος, αὕτη, τοῦτο</i>	this. (see next exercise.)
<i>πείθω</i>	I persuade.
<i>πέμπω</i>	I send.
* <i>περιπατέω</i>	I walk about.
* <i>συνάγω</i>	I drive together.
<i>νιός, ον</i>	son.
* <i>ὑπάγω</i>	I depart.
<i>φέρω</i>	I bear, or carry.
<i>χαίρω</i>	I rejoice.

The verbs marked * are compounded with prepositions, for the way in which they are augmented see page 22.

Vocabulary 9

<i>ἀπόστολος, ον</i>	an apostle.
<i>διά</i>	“through” of place or time, “by means of” when followed by a Genitive, “on account of,” “because of” when followed by an Accusative.
<i>διδάσκαλος, ον</i>	a teacher.

¹ *Ιησοῦς* is declined as follows: Nom. *Ιησοῦς*, Voc. *Ιησοῦ*, Acc. *Ιησοῦν*, Gen. *Ιησοῦ*, Dat. *Ιησοῦ*. It often has the article before it: this article must not be translated in English.

<i>έργατης, ου</i>	a workman, a labourer.
<i>εὐθύς</i>	immediately.
<i>θρόνος, ου</i>	a throne. (same word.)
<i>Ιεροσόλυμα, ων}</i>	Jerusalem. {Neuter Plural.
<i>Ιερουσαλήμ</i>	{(indeclinable feminine noun.)
<i>καρπός, ου</i>	fruit.
<i>κριτής, ου</i>	a judge. (critic.)
<i>ληστής, ου</i>	a robber.
<i>λίθος, ου</i>	a stone. (lithography.)
<i>λύω</i>	I loose.
<i>μετά</i>	"together with," "in company with" when followed by a Genitive, "after" when followed by an Accusative.
<i>οἰκοδεσπότης, ου</i>	a householder.
<i>οὐρανός, ου</i>	heaven.
<i>ὁφθαλμός, ου</i>	an eye. (ophthalmic.)
<i>ὄχλος, ου</i>	a crowd, or multitude.
<i>πρεσβύτερος, ου</i>	an elder. (presbyter.)
<i>πρός</i>	"towards," "to" when followed by an Accusative.
<i>τελώνης, ου</i>	a tax-gatherer, a publican.
<i>τόπος, ου</i>	a place. (topic.)
<i>ὑπό</i>	"by" when followed by a Genitive.
<i>ὑποκριτής, ου</i>	a hypocrite. (same word.)
<i>χρόνος, ου</i>	time. (chronology, chronic.)

Vocabulary 10

<i>ἀγρός, ου</i>	a field. (Latin "ager," hence agriculture.)
<i>ἀδικία, ας</i>	injustice, wickedness.
<i>ἀμαρτωλός, ου</i>	a sinner.
<i>*ἀπέρχομαι</i>	I go away, I depart.
<i>*ἀποκρίνομαι</i>	I answer. (generally followed by a noun in the Dative.)
<i>ἄπτομαι</i>	I touch. (generally followed by a noun in the Genitive.)
<i>ἀρνέομαι</i>	I deny.
<i>δέχομαι</i>	I receive.
<i>*διέρχομαι</i>	I go through, I go about.
<i>έργαζομαι</i>	I work.

<i>ἔρχομαι</i>	I go, I come.
<i>'Ισραήλ</i>	Israel. (Indeclinable noun, Masc. gender.)
<i>μή</i>	not.
<i>οἰκοδομέω</i>	I build.
<i>ὅς, ἣ, ὅ</i>	who, which.
<i>πορεύομαι</i>	I go, I come, I make a journey.

Vocabulary 11

<i>ἄρχομαι</i>	I begin.
<i>βουλόματι</i>	I wish.
<i>γάμος, ου</i>	a marriage.
<i>δεῖ</i>	it is necessary. (impersonal verb always contracted.)
<i>δέομαι</i>	I beseech, I beg. (deponent verb, not contracted, followed by a noun in the Genitive.)
<i>διάβολος, ου</i>	the devil.
<i>δύναμαι</i>	I am able. (Pres. Ind. δύναμαι, δύνασαι, δύναται, δυνάμεθα, δύνασθε, δύνανται, Imperf. ἐδύναμην, ἐδύνασο, ἐδύνατο, ἐδύναμεθα, ἐδύνασθε, ἐδύναντο.)
<i>ἐγώ</i>	I.
<i>ἐκεῖ</i>	there.
<i>ἐλεύθερος, α, ον</i>	free.
<i>*ἔξεστι</i>	it is lawful. (impersonal verb.)
<i>ἡμεῖς</i>	we.
¹ <i>θέλω</i>	I am willing, I wish.
<i>θεραπεύω</i>	I heal.
<i>'Ιορδάνης, ου</i>	Jordan.
<i>καλός, η, ον</i>	good, beautiful.
<i>κελεύω</i>	I command, I bid.
<i>μέν</i>	a word used to contrast a person, or thing, or a class of persons or things, with some person, thing, or class mentioned after. (generally not translated.)
<i>οἰκία, ας</i>	a house.
<i>όμολογέω</i>	I confess. (followed by a Dative of the person to whom the confession is made.)
<i>*παραγγέλλω</i>	I command.
<i>Παῦλος</i>	Paul.

¹ Imperfect *ἡθελον*.

<i>πειράζω</i>	I tempt.
<i>πτωχός, η, ον</i>	poor.
<i>Σαμάρεια, as</i>	Samaria.
<i>σύ</i>	thou.
<i>τυφλός, η, ον</i>	blind.
<i>ὑμεῖς</i>	you.
<i>*ὑπακούω</i>	I obey. (followed by a Dative of the person obeyed.)
<i>ώδε</i>	here.

Vocabulary 12

<i>ἀδικέω</i>	I injure.
<i>*ἀνοίγω</i>	I open.
<i>ἄρχω</i>	I rule. (followed by a noun in the Genitive. The Middle Voice means "I begin," see Voc. 11.)
¹ <i>διακονέω</i>	I serve. (followed by a Dative.)
<i>διάκονος, ον</i>	a servant, a minister. (deacon.)
<i>διώκω</i>	I pursue.
<i>ἔλεέω</i>	I have mercy on. (eleemosynary.)
<i>ἐνδύω</i>	I put on.
<i>εὐλογέω</i>	I bless, I praise. (eulogy.)
<i>έχθρός, α, ον</i>	hated, as a noun "an enemy."
<i>*κατοικέω</i>	I dwell in, I inhabit. (followed by an Accusative.)
<i>ὅτι</i>	because. (also "that," see page 53.)
<i>*προφητεύω</i>	I prophesy.
<i>σοφός, η, ον</i>	wise.

Vocabulary 13

<i>διγάζω</i>	I sanctify.
<i>ἀγοράζω</i>	I buy.
<i>*ἀπάγω</i>	I drive away.
<i>*ἀποκαλύπτω</i>	I reveal. (apocalypse.)
<i>βαστάζω</i>	I carry.
<i>ἐγγίζω</i>	I draw near, generally followed by a noun in the Dative.
<i>*έκκοπτω</i>	I cut down.

¹ Although not really compounded with a preposition this verb generally has the form *διηκόνουν* in the Imperfect.

<i>ἐλπίζω</i>	I hope.
<i>έτοιμάζω</i>	I make ready.
<i>θαυμάζω</i>	I wonder at. (followed by an Accusative.)
<i>καθαρίζω</i>	I cleanse.
<i>κρύπτω</i>	I hide. (crypt.)
<i>λεπρός, ον</i>	a leper.
<i>ποταμός, ον</i>	a river. (Mesopotamia.)
<i>πράσσω</i>	I do. (practice.)
<i>σκανδαλίζω</i>	I cause to stumble, or offend. (scandalise.)
<i>τάσσω</i>	I set in order.
<i>ταχέως</i>	quickly, soon.
<i>φυλάσσω</i>	I guard.

Vocabulary 14

<i>ἀμαρτάνω</i>	I sin.
<i>ἀμνός, ον</i>	a lamb.
<i>βαίνω</i>	I go.
<i>γινώσκω, γιγνώσκω</i>	I know.
<i>εἶδον</i>	I saw.
<i>εἶπον</i>	I said, I spoke, I told.
<i>ἔπαθον</i>	I suffered.
<i>ἔσχον</i>	I had, I held.
<i>ἔφαγον</i>	I ate.
<i>ήλθον</i>	I came, I went.
<i>ήνεγκον</i>	I carried.
<i>*καταλείπω</i>	I leave.
<i>μανθάνω</i>	I learn.
<i>οἶνος, ον</i>	wine.
<i>πάσχω</i>	I suffer.
<i>πίνω</i>	I drink.
<i>πίπτω</i>	I fall.
<i>πολλά</i>	many things.
<i>τίκτω</i>	I bring forth.
<i>φεύγω</i>	I flee.
<i>ὦ</i>	O!

Vocabulary 15

<i>ἀδύνατος, η, ον</i>	impossible.
<i>Αἴγυπτος, ον</i> (fem.)	Egypt.
<i>αἴρω</i>	I take up, I take away.
<i>*ἀπαγγέλλω</i>	I announce.
<i>Βηθλεέμ</i>	Bethlehem. (indeclinable.)
<i>δυνατός, η, ον</i>	possible.
<i>ἕως</i>	while, until.
<i>'Ηρώδης, ον</i>	Herod.
<i>'Ιωσήφ</i>	Joseph. (indeclinable.)
<i>καιρός, ον</i>	time, season.
<i>*κατακρίνω</i>	I condemn.
<i>κλίνη, ης</i>	a bed, a couch.
<i>Κορνήλιος, ον</i>	Cornelius.
<i>κώμη, ης</i>	a village.
<i>Μαριάμ</i> {	Mary. (indeclinable.)
<i>Μαρία, ας</i>	
<i>μάχαιρα, ας</i>	a sword.
<i>δρίσω</i>	after, behind. (followed by a Genitive case.)
<i>ὅτε</i>	when.
<i>ὅφειλω</i>	I owe, I ought (when followed by an Infinitive).
<i>πάντα</i>	all things.
<i>παρά</i>	when followed by an Acc. case "to the side of," "beside" (of places), when followed by a Genitive case "from beside," "from" (of persons), when followed by a Dat. case "near," "at the house of" (of persons).
<i>παραλυτικός, ον</i>	a paralytic.
<i>ποτήριον, ον</i>	a cup.
<i>σπείρω</i>	I sow.
<i>σταυρός, ον</i>	a cross.
<i>στρατιώτης, ον</i>	a soldier.
<i>φαίνω</i>	I manifest, I show.
<i>Φαρισαῖος, ον</i>	a Pharisee.
<i>φθείρω</i>	I destroy.
<i>φυλή, ης</i>	a tribe.
<i>χήρα, ας</i>	a widow.
<i>ὡς</i>	when, as.

Vocabulary 16

<i>αιώνι αἰώνος, ὁ</i>	an age.
<i>ἀλέκτωρ ἀλέκτορος, ὁ</i>	a cock.
<i>ἀμπελῶν ἀμπελῶνος, ὁ</i>	a vineyard.
<i>ἄρχων ἄρχοντος, ὁ</i>	a ruler. (monarchy.)
<i>ἄστηρ ἄστέρος, ὁ</i>	a star.
<i>εἰκὼν εἰκόνος, ἡ</i>	an image.
<i>ἔλπις ἔλπιδος, ἡ</i>	hope.
<i>ἡγεμών ἡγεμόνος, ὁ</i>	a leader.
<i>θύρα, ας, ἡ</i>	a door.
<i>λαμπάς λαμπάδος, ἡ</i>	a lamp.
<i>μήν μηνός, ὁ</i>	a month.
<i>νυμφίος, ον, ο</i>	a bridegroom.
<i>νύξ νυκτός, ἡ</i>	night.
<i>δόδοντος δόδόντος, ὁ</i>	a tooth.
<i>παις παιδός, ὁ ορ ἥ</i>	a child, a boy or girl. (pedagogue.)
<i>Πέτρος, ου, ὁ</i>	Peter.
<i>ποιμῆν ποιμένος, ὁ</i>	a shepherd.
<i>σάλπιγξ σάλπιγγος, ὁ</i>	a trumpet.
<i>σάρκη σαρκός, ἡ</i>	flesh.
<i>σωτήρ σωτῆρος, ὁ</i>	a saviour.
<i>τρεῖς</i>	three.
<i>φύλαξ φύλακος, ὁ</i>	a guard.
<i>φωνέω</i>	I call, I make a noise, (of a cock) I crow
<i>χάρις χάριτος, ἡ</i>	grace, favour.
<i>χιτών χιτώνος, ὁ</i>	a garment, especially an under garment or shirt.

Vocabulary 17

<i>αἷμα αἷματος, τό</i>	blood. (haemorrhage.)
<i>ἀνήρ ἀνδρός, ὁ</i>	a man, a husband.
<i>ἀφεσίς ἀφέσεως, ἡ</i>	remission, forgiveness.
<i>βάπτισμα βαπτίσματος, τό</i>	baptism.
<i>βασιλεύς βασιλέως, ὁ</i>	a king.
<i>γένος γένους, τό</i>	a race, a nation, a generation.
<i>γόνυ γόνατος, τό</i>	a knee.
<i>γράμμα γράμματος, τό</i>	a letter (of the alphabet).
<i>γραμματεύς γραμματέως, ὁ</i>	a scribe.

<i>γυνή γυναικός, ἡ</i>	a woman, wife. (gynaecology.)
<i>ἔτος ἔτους, τό</i>	a year.
<i>θέλημα θελήματος, τό</i>	will.
<i>θρίξ τριχός, ἡ</i>	a hair.
<i>θυγάτηρ θυγατρός, ἡ</i>	a daughter.
<i>ἰχθύς ἰχθύος, ὁ</i>	a fish.
<i>κύων κύνος, ὁ</i>	a dog. (Cynic.)
<i>κωφός, η, ον</i>	dull, deaf, dumb.
<i>μετάνοια, ας, ἡ</i>	repentance.
<i>μήτηρ μητρός, ἡ</i>	a mother. (Latin "mater.")
<i>οὖς ὠτός, τό</i>	an ear.
<i>πατήρ πατρός, ὁ</i>	a father. (Latin "pater.")
<i>πνεῦμα πνεύματος, τό</i>	spirit, wind. (pneumatic.)
<i>πόλις πόλεως, ἡ</i>	a city. (politics.)
<i>ποῦς ποδός, ὁ</i>	a foot. (chiropodist.)
<i>πῦρ πυρός, τό</i>	a fire. (pyrotechny.)
<i>τέρας τέρατος, τό</i>	a wonder, a miracle.
<i>ὕδωρ ὕδατος, τό</i>	water. (hydraulic, hydropathy.)
<i>φῶς φωτός, τό</i>	light. (phosphorus.)
<i>χείρ χειρός, ἡ</i>	a hand. (chiropodist.)

Vocabulary 18

<i>ἀληθής, ἀληθές</i>	true.
<i>ἀνάστασις ἀναστάσεως, ἡ</i>	resurrection.
<i>ἀρχιερεύς ἀρχιερέως, ὁ</i>	a high priest.
<i>ἀσθενής, ες</i>	weak, sick.
<i>ἄφρων, ἄφρον</i>	foolish.
<i>γονεύς γονέως, ὁ</i>	a father, an ancestor, in the pl. parents.
<i>Δανείδ, Δαβίδ, ὁ</i>	David. (indeclinable.)
<i>ζῆθυνος ἥθνους, τό</i>	a race, in the pl. the Gentiles.
<i>εἰ</i>	if.
<i>εἷς, μία, ἕν</i>	one.
<i>ἢ</i>	than.
<i>ἱερεύς ιερέως, ὁ</i>	a priest.
<i>κρίμα κρίματος, τό</i>	a judgement, a sentence, a condemnation.
<i>κρίσις κρίσεως, ἡ</i>	a judgement.
<i>μᾶλλον</i>	more.
<i>μέγας, μεγάλη, μέγα</i>	great.

<i>μηδείς, μηδεμία, μηδέν</i>	no one (with the Imperative, Infinitive etc.).
<i>μηκέτι</i>	no more.
<i>νεκρός, α, ον</i>	dead. (necropolis.)
<i>ὄνομα ὀνόματος, τό</i>	a name. (synonym.)
<i>ὄρος ὄρους, τό</i>	a hill, a mountain.
<i>οὐδείς, οὐδεμία, οὐδέν</i>	no one. (with the Indicative.)
<i>πᾶς, πᾶσα, πᾶν</i>	all, every.
<i>πίστις πίστεως, ἡ</i>	faith.
<i>πολύς, πολλή, πολύ</i>	many, much. (polygon.)
<i>ῥῆμα ρήματος, τό</i>	a word, a saying.
<i>σκότος σκότους, τό</i>	darkness.
<i>σπέρμα σπέρματος, τό</i>	a seed.
<i>στόμα στόματος, τό</i>	a mouth.
<i>σῶμα σώματος, τό</i>	a body.
<i>ὑγιής ὑγιές</i>	whole, healthy. (hygienic.)

Vocabulary 19

<i>ἀκάθαρτος, ον</i>	unclean.
<i>*ἀμφιβάλλω</i>	I throw round, I throw on this side and that, especially used of a net.
<i>Ἄνανιας, ὁ</i>	Ananias.
<i>Ἄνδρεας, ον, ὁ</i>	Andrew.
<i>Γαλιλαία, ας, ἡ</i>	Galilee.
<i>*διασπείρω</i>	I scatter abroad, I disperse.
<i>*εἰσέρχομαι</i> Fut. <i>εἰσελεύσομαι</i>	I go into, I enter.
<i>*ἐξέρχομαι</i>	I go out.
<i>¹εὐαγγελίζομαι</i>	I preach the Gospel.
<i>Ἅλειας, ὁ</i>	Elijah.
<i>Μωϋσῆς, εως, ὁ</i>	Moses.
<i>*παραγίνομαι</i>	I become near, I am present, I approach, I go to.
<i>*παράγω</i>	I pass by. (lit. I lead past.)
<i>πεντακισχίλιοι</i>	five thousand.
<i>πῶς</i>	how.
<i>Σατανᾶς</i> gen. <i>Σατανᾶ</i> , ὁ	Satan.
<i>Σίμων</i> <i>Σίμωνος</i> , ὁ	Simon.

¹ This is a compound word and is augmented like a verb compounded with a preposition. ¹ Aor. Mid. *εὐαγγελισάμην*.

<i>σπαράσσω</i>	I tear.
<i>*συνλαλέω</i>	I speak with.
<i>τεσσεράκοντα</i>	forty. (indeclinable.)
<i>φοβέομαι</i>	I fear, I am afraid.
<i>φόβος, ου, ὁ</i>	fear.
<i>χρῆμα χρήματος, τό</i>	money, nearly always used in the plural.

Vocabulary 20

<i>*ἀναχωρέω</i>	I depart.
<i>*Ἀννας gen. Ἀννα, ὁ</i>	Annas.
<i>ἀπόκρισις, εως, ἡ</i>	an answer.
<i>διδαχή, ης, ἡ</i>	teaching. (didactic.)
<i>δίκτυον, ου, τό</i>	a net.
<i>δύναμις, εως, ἡ</i>	power. (dynamics.)
<i>δύο</i>	two.
<i>ἐγγύς</i>	near.
<i>*ἐκπλήσσομαι</i>	I am astonished.
<i>*ἐπέρχομαι</i>	I come upon.
<i>ἐπί</i>	see Lesson 26.
<i>*ἐπιθυμέω</i>	I desire.
<i>ἐπιστάτης</i>	master.
<i>Ζαχαρίας, ου, ὁ</i>	Zacharias.
<i>Ἰόππη, ης, ἡ</i>	Joppa.
<i>Καιάφας gen. Καιάφα, ὁ</i>	Caiaphas.
<i>κατά</i>	see Lesson 26.
<i>κοπιάζω</i>	I toil, I labour.
<i>κρατέω</i>	I take hold of, I hold.
<i>Λύδδα, ας, ἡ</i>	Lydda.
<i>μνημεῖον, ου, τό</i>	a tomb.
<i>νεφέλη, ης, ἡ</i>	a cloud.
<i>ὅλος, η, ον</i>	whole.
<i>ὅσος, η, ον</i>	as much as, how great, as many as, how much.
<i>*παραλαμβάνω</i>	I take with me.
<i>πέτρα, ας, ἡ</i>	a rock.
<i>*προσέρχομαι</i>	I go towards.
<i>*προσκαρτερέω</i>	I remain, I endure.
<i>στενός, η, ον</i>	narrow.

συνέδριον, ου, τό
τίς τί
τις τι

a council. (Sanhedrin.)
 who? which? what?
 a certain person, a certain thing.

Vocabulary 21

<i>ἀληθῶς</i>	truly.
<i>*ἀπολούω</i>	I wash away.
<i>γίνομαι, γίγνομαι</i>	I become.
<i>ἐγένετο</i>	it came to pass.
<i>*ἐκλέγομαι</i>	I choose.
<i>*ἐπιβάλλω</i>	I cast upon, I lay upon, I put upon.
<i>ἰδού</i>	behold, lo.
<i>*ἐπικαλέω</i>	I put a name on, I surname. Middle Voice, I call upon, I invoke.
<i>ἰσχυρός, α, ον</i>	strong.
<i>*καταλαμβάνω</i>	I lay hold of. Middle Voice, I perceive.
<i>λοιπός, η, ον</i>	when used with an article in the plural "the rest," "the persons or things remaining."
<i>μέλλω</i>	I am about to, I delay, I tarry.
<i>μικρός, α, ον</i>	little.
<i>ναός, ου, ὁ</i>	the shrine of a temple, the Holy Place.
<i>νέος, α, ον</i>	young, new.
<i>νῦν, νυνί</i>	now, at this present time.
<i>όδοιπορέω</i>	I go my way.
<i>οὐχί</i>	an emphatic form of <i>οὐ</i> "not," especially used in questions which expect the answer "yes."
<i>παλαιός, α, ον</i>	old.
<i>*προσεύχομαι</i>	I pray.
<i>ρίπτω</i>	I throw, I cast.
<i>Σολομῶν Σολομῶνος, ὁ</i>	Solomon.
<i>*συνβουλεύομαι</i>	I take council together with.
<i>σχίσμα, ατος, τό</i>	a rent, a division. (schism.)
<i>τρία</i>	neuter of <i>τρεῖς</i> "three."
<i>τροφή, ης, ἡ</i>	nourishment, meat, food.
<i>ὑπέρ</i>	when followed by an Accusative "above," "be- yond," when followed by a Genitive, "on behalf of," "for."

Vocabulary 22

ἀγαλλιάω	I rejoice greatly.
ἀγαπάω	I love.
βοάω	I cry, I shout.
γεννάω	I am born.
δικαιόω	I justify.
έάω	I allow, I permit. The augmented tenses begin with ει.
ἔξοδος, ου, ἡ	departure. (exodus.)
ἐρωτάω	I ask, especially of asking a question.
ζάω	I live.
ἰάομαι	I heal.
όράω	I see.
πληρόω	I fill, I fulfil.
ποῦ	where?
*προσκυνέω	I worship. (followed by a Dative.)
πυνθάνομαι	I inquire.
σταυρόω	I crucify.
ταπεινόω	I humble.
ὑψώω	I exalt.
φανερόω	I make manifest.

Vocabulary 23

*εἰσάγω	I lead in, I bring in.
"Ελλην "Ελληνος, ὁ	a Greek.
*ἐπιγιγνώσκω	I know.
έπτά	seven. (heptarchy.)
καθώς	even as.
κλέπτω	I steal. (kleptomaniac.)
κοιμάω	I sleep.
κοινόω	I make common, I defile.
Λάζαρος, ου, ὁ	Lazarus.
Μαγδαληνή	Magdalene.
πειρασμός, ου, ὁ	temptation.

From this point verbs compounded with a preposition are no longer marked.

Vocabulary 24

ἀθετέω	I set aside, I disregard.
ἀπολέσει	3rd sing. fut. ind. from <i>ἀπολλύω</i> , I destroy, I lose.
δέω	I bind, I fasten.
εὖ	well. <i>εὖ ποιεῖν</i> means “to benefit.”
παράδοσις, εώσ, ἵ	tradition.

Vocabulary 25

ἄλας ἄλατος, τό	salt.
ἄλιζω	I salt.
αὔριον	an Adverb meaning “on the morrow,” <i>ἡ αὔριον</i> = tomorrow (understand <i>ἡμέρα</i>).
γεύομαι	I taste. (generally followed by a Genitive.)
ἐνθάδε	here.
καταλύω	I loose (thoroughly), destroy.
μεριμνάω	I am anxious for.
μισθός, ου, ὁ	reward, pay.
νομίζω	I think.
ὄραμα, ατος, τό	a vision.
ὅστις	whosoever, but in the N.T. practically the same as <i>ὅς</i> , who.
περιβάλλω	I cast round, Mid. I clothe myself.
περισσεύω	I surpass, I have in abundance.
σιωπάω	I am silent.

Vocabulary 26

ἀνομία, ας, ἡ	lawlessness, wickedness.
ἀπαρνέομαι	I deny.
ἄργυρος, ου, δ	silver.
Ἄχελδαμάχ	Acheldama.
γνωστός, η, ον	known.
δέσμος, ου, δ	a prisoner.
ἐκπορεύομαι	I go out.
ἐκφεύγω	I escape.

ἔξω	outside. (followed by the Genitive case.)
θαυμάζομαι	I wonder, I am astonished.
θυσία, ας, ἡ	a sacrifice.
Ἰάκωβος, ου, ὁ	James.
Καισαρεία, ας, ἡ	Caesarea.
καταλιθάζω	I stone (thoroughly).
λιθάζω	I stone.
ὅμοιος, α, ον	like.
περισσός, η, ον	surpassing, great.
πληθύνω	I multiply.
πλησίον	an Adverb meaning "near," hence ὁ πλησίον, one's neighbour.
πρίν	before.
προσέχω	I give heed to.
συνεσθίω	I eat with.
συνζητέω	I join in seeking, I discuss, I argue.
σύρω	I drag.
τρίς	thrice.
Φῆστος, ου, ὁ	Festus.
Φίλιππος, ου, ὁ	Philip.
χρυσός, ου, ὁ	gold.

Vocabulary 27

ἀποδίδωμι	I give back: in the Middle, I give away for my own sake, hence "I sell."
δίδωμι	I give.
Καῖσαρ Καίσαρος, ὁ	Caesar.
μυστήριον, ου, τό	a mystery.
παραδίδωμι	I give up, I betray.
ποίος, α, ον	of what kind?
προμεριμνάω	I am anxious beforehand.
φυλακή, ης, ἡ	a watch, a guard, a prison.
χωρίον, ου, τό	a piece of land, a field.

Vocabulary 28

ἀγορά, ας, ἡ	a market place.
ἀποσπάω	I draw away.
ἀσθενέω	I am weak or sick.
βολή, ης, ἡ	a throwing, a cast.

δεξιός, α, ον	on the right hand.
εἰσπορεύομαι	I go to.
εἰσφέρω	I carry to.
ἐνώπιον	before (of place). (followed by a Genitive.)
καυνός, η, ον	new.
καίω	I burn, I kindle.
κατευλογέω	I bless.
κλάω	I break.
παραλελυμένος, η, ον	paralysed. (Perf. part. from <i>παραλύω</i> .)
παρατίθημι	I place beside, I set beside, I set before (of food).
τίθημι	I place, I lay down.
τιμή, ης, ἡ	honour.

Vocabulary 29

ἀνίστημι	In the Transitive tenses "I cause to stand up," "I raise up," Intransitive "I stand up, rise, arise."
ἀφίστημι	In the Transitive tenses "I cause to stand away," "I remove, separate," Intransitive "I stand away from."
ἐλκύω	I drag.
ἔμπροσθεν	before. (followed by a Genitive.)
ἐντέλλω	I command.
ἐπαίρω	I raise up.
ἐπιλαμβάνω	I lay hold of.
ἴστημι	In the Transitive tenses "I cause to stand," in the Intransitive tenses "I stand."
καθίστημι	In the Transitive tenses "I set up," "I establish," "I appoint."
λύχνος, ον, δ	a lamp.
μάρτυς μάρτυρος, ὁ	a witness. (martyr.)
μερίζω	I divide.
μέσος, η, ον	middle.
μετανοέω	I change my mind, repent.
ξηρός, α, ον	dry, withered.
οἰκουμένη, ης, ἡ	the inhabited land, the world.
ὅμοιόω	I make like, I compare.

<i>πανταχοῦ</i>	everywhere.
<i>παρίστημι</i>	In the Transitive tenses “I cause to stand beside,” “I present.”
<i>παύομαι</i>	I cease.
<i>τεκμήριον, ου, τό</i>	a certain proof.
<i>ὗστερος, α, ου</i>	last.
<i>ψευδής, ες</i>	false.

Vocabulary 30

<i>ἀκολουθέω</i>	I follow. (followed by a Dative.)
<i>ἀφίημι</i>	I let go, I let alone, I allow, I forgive.
<i>δείκνυμι</i>	I show.
<i>εὐθέως</i>	immediately.
<i>εὐχαριστέω</i>	I thank. (Eucharist.)
<i>θαρσέω</i>	I am of good courage,
<i>οἶδα</i>	I know.
<i>οὐράνιος, α, ον</i>	heavenly.
<i>δόφειλέτης, ου, δ</i>	a debtor.
<i>δόφειλημα, ατος, τό</i>	a debt.
<i>πάντοτε</i>	always.
<i>παράπτωμα, ατος, τό</i>	a fault, a transgression.
<i>πλανάραι</i>	I err. (planet.)
<i>πρέπον</i>	fitting.
<i>συνίημι</i>	I understand.
<i>τότε</i>	then. (at that time.)

Vocabulary 31

<i>ἀλλήλους, ας, α</i>	one another. (Nominative not in use.)
<i>ἀπώλεια, ας, ἡ</i>	destruction.
<i>διαλογίζομαι</i>	I discuss.
<i>διαπορεύομαι</i>	I make my way through.
<i>ἐπερωτάω</i>	I ask.
<i>ἐπισυνάγω</i>	I gather together to.
<i>νηστεύω</i>	I fast.
<i>πατέω</i>	I trample on.
<i>προσκαλέω</i>	I call to, I summon.
<i>ὑπομονή, ης, ἡ</i>	patience.
<i>φρονέω</i>	I think.

TABLES OF VERBS

THE REGULAR VERB

As there is no single verb in Greek which is found in every tense, it has been found necessary in the following table to give tenses from several verbs in order to present it complete.

The tenses of the verb *λύω* are given as far as possible, and the tenses which do not occur in that verb are supplied from the verbs *πάσχω*, *γίνεσθαι*, *σπείρειν*.

The names of the tenses given in brackets are those by which they are commonly called in Greek grammars. They are however in many cases misleading (*Short Syntex*, sections 83, 84).

It is unfortunate that we are compelled by the uses of grammarians to use the name “tense” in connection with the forms of the Greek verb. It directs our attention too much to the time of the action of the verb, whereas it was the **state**¹, rather than the **time**¹, that was most prominently before the mind of a Greek. The time of the action of the verb is often left to be inferred from the context, and cannot be certainly told from the form of the verb. This is almost invariably the case with moods other than the Indicative, and is sometimes the case in the Indicative mood itself.

To the Greek mind the forms to which we give the names “Present” and “Imperfect” denoted **continuous** or **repeated** action.

The forms to which we give the name “Perfect,” or “Pluperfect” denoted action **complete** at the time of speaking, the results of which were regarded as still existing.

The forms to which we give the name “Aorist” denoted a **simple**, **indefinite** action, and were always used where no stress was laid on the continuity, completion, or incompleteness of the action denoted by the verb.

The Future tense in Greek, as in English, refers to future time in all its moods, and is thus an exception to the principle that the tenses of the moods other than the Indicative do not denote time in Greek.

¹ See pages 177, 178.

Tenses denoting continuous or repeated action*Active Voice*

(1) In Present time. (Present Indicative)	(2) In Past time. (Imperfect Indicative)
λύω	ἔλυον
λύεις	ἔλυεις
λύει	ἔλυει
λύομεν	ἔλύομεν
λύετε	ἔλύετε
λύουσι	ἔλυοντις

(3) At a time denoted by the context. (Present Imperative)	(Present Subjunctive)	(Present Optative)
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λῦε	λύω	λύομι
λύέτω	λύγης	λύοις
λύετε	λύγη	λύοις
λύέτωσαν ορ λυόντων	λύώμεν	λύομεν
	λύγητε	λύοιτε
	λύώσι	λύοιεν
(Present Infinitive)		(Present Participle)
λύειν		λύων, λύονσα, λύον
		λύόντος κ.τ.λ. (see p. 72).

Middle and Passive Voice

(1) In Present time. (Present Indicative)	(2) In Past time. (Imperfect Indicative)
λύομαι	ἔλυόμην
λύῃ ορ λύει	ἔλυον
λύεται	ἔλυετο
λυόμεθα	ἔλυόμεθα
λύεσθε	ἔλυεσθε
λύονται	ἔλυοντο

(3) At a time determined by the context. (Present Imperative)	(Present Subjunctive)	(Present Optative)
λύου	λύωμαι	λυοίμην
λυέσθω	λύῃ	λύοις
λύεσθε	λύηται	λύοιτο
λυέσθωταν ορ λυέσθων	λυώμεθα	λυοίμεθα
	λύησθε	λύοισθε
	λύωνται	λύοιτο
(Present Infinitive)		(Present Participle)
λύεσθαι		λυόμενος, η, ον

Tenses denoting action in Future time

<i>Active Voice</i>			
(Future Indicative)	(Future Optative)	(Future Infinitive)	(Future Participle)
λύσω	λύσοιμ	λύσειν	λύσων, λύσουσα, λύσον
λύσεις	λύσοις		λύσοντος κ.τ.λ. (see p.
λύσει	λύσοι		72, as λύων).
λύσομεν	λύσοιμεν		
λύσετε	λύσοιτε		
λύσουσι	λύσοιεν		

Middle Voice

(Future Indicative)	(Future Optative)	(Future Infinitive)	(Future Participle)
λύσομαι	λυσοίμην	λύσεσθαι	λυσόμενος, η, ον
λύσῃ or λύσει	λύσοιο		
λύσεται	λύσοιτο		
λυσόμεθα	λυσοίμεθα		
λύσεσθε	λύσοισθε		
λύσονται	λύσοιστο		

Passive Voice

(Future Indicative)	(Future Optative)	(Future Infinitive)	(Future Participle)
λυθήσομαι	λυθησοίμην	λυθήσεσθαι	λυθησόμενος,
λυθήσῃ or λυθήσει	λυθησοίο		η, ον
λυθήσεται	λυθησοίτο		
λυθησόμεθα	λυθησοίμεθα		
λυθήσεσθε	λυθησοίσθε		
λυθήσονται	λυθησοίστο		

Tenses denoting simple or indefinite action

Active Voice

(1) In past time.

(First Aorist Indicative)	(Second Aorist Indicative)
ἔλυσα	ἔπαθον
ἔλυσας	ἔπαθες
ἔλυσε	ἔπαθε
ἔλυσαμεν	ἔπάθυμεν
ἔλυσατε	ἔπάθετε
ἔλυσαν	ἔπαθον

(2) At a time determined by the context.

(First Aorist Imperative) (First Aorist Subjunctive) (First Aorist Optative)

λῦσον	λύσω	λύσαιμι
λυσάτω	λύσης	λύσαις or λύσεις
λύσατε	λύσῃ	λύσαι or λύσει
λυσάτωσαν or λυσάντων	λύσωμεν	λύσαιμεν
	λύσητε	λύσαιτε
	λύσωσι	λύσαιεν or λύσειαν

(First Aorist Infinitive)

λῦσαι

(First Aorist Participle)

λύσας, λύσασα, λῦσαν

λύσαντος κ.τ.λ. (see p. 73).

(Second Aorist Imperative)

πάθε
παθέτω
πάθετε
παθέτωσαν or παθόντων

(Second Aorist Subjunctive)

πάθω
πάθης
πάθῃ
πάθωμεν
πάθητε
πάθωσι

(Second Aorist Optative)

πάθοιμι
πάθοις
πάθοι
πάθοιμεν
πάθοιτε
πάθοιεν

(Second Aorist Infinitive)

παθεῖν

(Second Aorist Participle)

παθών, παθοῦσα, παθόν

παθούντος κ.τ.λ. (see p. 72, as λύων).

Middle Voice

(1) In past time.

(First Aorist Indicative)

ἔλυσάμην
ἔλύσω
ἔλύσατο
ἔλυσάμεθα
ἔλύσασθε
ἔλύσαντο

(Second Aorist Indicative)

ἔγενόμην
ἔγένου
ἔγένετο
ἔγενόμεθα
ἔγένεσθε
ἔγένοντο

(2) At a time determined by the context.

(First Aorist Imperative)	(First Aorist Subjunctive)	(First Aorist Optative)
λῦσαι	λύσωμαι	λυσαίμην
λυσάσθω	λύσῃ	λύσαιο
λύσασθε	λύσηται	λύσαιτο
λυσάσθωσαν ορ λυσάσθων	λυσώμεθα λύσησθε λύσωνται	λυσαίμεθα λύσαισθε λύσαιντο
(First Aorist Infinitive)		
λύσασθαι		
(First Aorist Participle)		
λυσάμενος, η, ον		
(Second Aorist Imperative)	(Second Aorist Subjunctive)	(Second Aorist Optative)
γενοῦ	γένωμαι	γενοίμην
γενέσθω	γένη	γένοιο
γένεσθε	γένηται	γένοιτο
γενέσθωσαν ορ γενέσθων	γενώμεθα γένησθε γένωνται	γενοίμεθα γένοισθε γένοιντο
(Second Aorist Infinitive)		
γενέσθαι		
(Second Aorist Participle)		
γενόμενος, η, ον		

Passive Voice

(1) In Past time.

(First Aorist Indicative)	(Second Aorist Indicative)
ἐλύθην	ἐσπάρην
ἐλύθης	ἐσπάρης
ἐλύθη	ἐσπάρη
ἐλύθημεν	ἐσπάρημεν
ἐλύθητε	ἐσπάρητε
ἐλύθησαν	ἐσπάρησαν

(2) At a time determined by the context.

(First Aorist Imperative)	(First Aorist Subjunctive)	(First Aorist Optative)
λύθηι	λυθῶ	λυθείν
λυθήτω	λυθῆσ	λυθείς
λύθητε	λυθῆ	λυθεί
λυθήτωσαν ορ λυθέντων	λυθήμεν λυθῆτε λυθῶσι	λυθείμεν ορ λυθείμεν λυθείτε ορ λυθείτε λυθείσαν ορ λυθείεν

(First Aorist Infinitive)

λυθῆναι

(First Aorist Participle)

*λυθεῖς, λυθεῖσα, λυθέν**λυθέντος κ.τ.λ.* (see p. 73).(Second Aorist
Imperative)*σπάρηθι**σπαρήτω**σπάρητε**σπαρήτωσαν ορ σπαρέντων*(Second Aorist
Subjunctive)*σπαρῶ**σπαρῆς**σπαρῆ**σπαρῶμεν**σπαρῆτε**σπαρῶσι*(Second Aorist
Optative)*σπαρείην**σπαρείης**σπαρείη**σπαρείημεν ορ σπαρείμεν**σπαρείητε ορ σπαρείτε**σπαρείησαν ορ σπαρείν*

(Second Aorist Infinitive)

σπαρῆναι

(Second Aorist Participle)

*σπαρεῖς, σπαρεῖσα, σπαρέν**σπαρέντος κ.τ.λ.* (see p. 73, as *λυθεῖς*).**Tenses denoting perfect or completed action***Active Voice*

(1) In Present time.

(First Perfect Indicative)

*λέλυκα**λέλυκας**λέλυκε**λελύκαμεν**λελύκατε**λελύκαστι*

(Second Perfect Indicative)

*πέπονθα**πέπονθας**πέπονθε**πεπόνθαμεν**πεπόνθατε**πεπόνθαστι*

(2) In Past time.

(Pluperfect Indicative)

*ἔλελύκειν**ἔλελύκεις**ἔλελύκει**ἔλελύκειμεν**ἔλελύκειτε**ἔλελύκεσαν ορ ἔλελύκεισαν*

(3) At a time determined by the context.

(Perfect Imperative)	(Perfect Subjunctive)	(Perfect Optative)
λέλυκε	λελύκω	λελύκοιμι
λελυκέτω	λελύκῃς	λελύκοις
λελύκετε	λελύκῃ	λελύκοις
λελυκέτωσαν ορ λελυκόντων	λελύκωμεν	λελύκοιμεν
	λελύκητε	λελύκοιτε
	λελύκωσι	λελύκοιεν
 (Perfect Infinitive)		
λελυκέναι		
 (Perfect Participle)		
λελυκώς, λελυκία, λελυκός		
λελυκότος κ.τ.λ. (see p. 91).		

Middle and Passive Voice

(1) In Present time. (2) In Past time.

(Perfect Indicative)	(Pluperfect Indicative)
λέλυμαι	ἔλελύμην
λέλυσαι	ἔλελυσο
λέλυται	ἔλελυτο
λελύμεθα	ἔλελύμεθα
λέλυσθε	ἔλελυσθε
λέλυνται	ἔλελυντο

(3) At a time determined by the context.

(Perfect Imperative)	(Perfect Subjunctive)	(Perfect Optative)
λέλυσο	λελυμένος ὁ	λελυμένος εἴην
λελύσθω	„ ἡς	„ εἴης
λελυσθε	„ ἦ	„ εἴη
λελύσθωσαν ορ λελύσθων	λελυμένοι ὥμεν	λελυμένοι εἴημεν ορ εἴμεν
	„ ἤτε	„ εἴητε ορ εἴτε
	„ ὥστι	„ εἴησαν ορ εἴεν
 (Perfect Infinitive)		
λελύσθαι		
 (Perfect Participle)		
λελυμένος, η, ον		

CLASSES OF VERBS.

Class 1. Verbs in which the verbal stem and the present stem are the same.

Present	Future	Aorist	Pert. Act.	Part. Pass.	Aorist Pass.	Meaning
1. ἀγω	ἀξω	ἀγαγων ἡξα			ἠχθην	drive or lead
2. ἀκούω	ἀκοίστομας also in N.T. ἀκοίστω	ἀκουσα	ἀκήκοα		ἠκούσθην	hear
3. ἀνοίγω		ἀνοίξα (ἀνέῳξα) ἡνέῳξα	ἀνέφυα		ἠνοίχθην ἀνεῳχθην	open
4. ἀρχοματ	ἀρξομαι				ἐβούλαρθην	begin
5. βλέπω	βλέψω				ἐγράφθην	see
6. βούλοματ					ἐδεσθηματ	wish
7. γράψω	γράψω		γέγραφα		γέγραμμα δέσθημα	
8. δέχοματ	δέξομαι		ἐδέξαμην		ἐγράφθη	write
9. διδάσκω	διδάξω		ἐδιδαξα		ἐδιδάχθην	receive
10. δύναματ	δυνήσομαι		ἡδυνάμην (Attic Imperfect)		ἡδυναγθην	teach
11. θελω	θελήσω		ἥθελησα		ἥθελησθην	am able
12. πείθω	πείσω		ἥπεισα	πέποθα	ἐπείδθην	will
13. πέμψω	πέμψω		ἥπεμψα	πέπειρα	ἐπέμψθην	persuade
14. ποτεύω	ποτεύσω		ἔπιστευα	πέμπομαι	ἐπιστεύθην	send
15. ἀγαπάω	ἀγαπήσω		ἥγαπησα	πεπίστευμα	ἡγάπηκα	believe
						love

Most verbs in αω are conjugated like ἀγαπάω.

Present	Future	Aorist	Perf. Act.	Perf. Pass.	Aorist Pass.	Meaning
16. ζάω	ζήσω	ζέγσα	Present Ind.	ζώ, ζῆι, ζῆι, Inf. ζῆι	εποίηθη	live
17. ποίειν	ποίησω	ἐποίησα	πεποίημαι	πεποίημαι		make or do
		Most verbs in οι are conjugated like ποίειν.				
18. δοκέω		δοξά				see
19. καλέω	καλέσω	ἐκάλεσα				call
20. πηγόρω	πληγόρωσω	ἐπηγόρωσα	πεπλήρωσα	πεπλήρωμαι	ἐπηγόρωμαι	fill
		Verbs in οω are conjugated like πληρώειν.				
Class 2. Verbs with mute stems which have a diphthong or long vowel ει, ευ in all tenses except the second aorist where the vowels are short ι, u.						
21. φεύγω	φεύξομαι	ἔφυγον	(2nd Aor.)			flee
καταέπιπω	καταλείψω	κατέλειψα				leave
		καταλείπον (2nd Aor.)				
Class 3. Verbs which add τ to the verbal stem in order to form the present stem.						
23. ἀποκαλύπτω	ἀποκαλύψω	ἀπεκάλυψα		ἀπεκαλύφθη	reveal	
ἐκάπτω	ἐκάρψω	ἐξέκρυψα		ἐξέκρυψη	cut out	
κρύπτω	κρύψω	ἐκρύψα		ἐκρύψθη		
				ἐκρύβη	hide	
26. πίπτω	πεσοῦμαι	ἔπεσον	πέπτωκα			fall
τίκτω	τεξτοῦμαι	ἔτεξον				bring forth
				ἐτέχθη		
Class 4. Verbs in which the verbal stem ends in a guttural κ, γ, χ which is softened to σσ in the present stem.						
28. κηρύσσω	κηρύξω	ἔκήρυξα	κεκήρυγμα	κεκήρυγμα	ἐκηρύχθη	proclaim
πράσσω	πρᾶξω	ἔπραξα	πέπραγμα	πέπραγμα	ἐπράχθη	make or do

Class 5. Verbs ending in ξω in the present, these are formed from stems ending in δ with futures in σω, or from stems ending in γ or γγ with futures in ξω.

	Present	Future	Aorist	Perf. Act.	Perf. Pass.	Aorist Pass.	Meaning
30.	βαπτίζω	βαπτίσω	εβάπτισα		βεβαπτίσαμαι	εβαπτίσθη	baptise
31.	σώζω	σώσω	έσωσα	σέσωσμαι		έσωσθη	save
32.	κράζω	κεκρίζομαι	ἔκραξα	κέκραγα			cry

Most verbs in ξω in the N.T. are conjugated like βαπτίζω.

Class 6. Verbs in which the verbal stem ends in a liquid λ, μ, ν, ρ.

Division 1, stems ending in λ which becomes λλ in the present.

33.	ἀγγέλω	ἀγγέλω	ήγγελα	ήγγελκα	ήγγελθην	announces
34.	βιβλῶ	βιβλῶ	ἔβαλον	βεβληγκα	ἔβλήθην	throw
35.	στέλλω	στέλλω	ἔστελλα	ἔσταλκα	ἔσταλθην	send

Division 2, presents in αινω and αιρω formed from verbal stems in αν- and αρ-

36.	αἴρω	•	ηρα	ηρκα	ηρμας	take away
37.	κερδίσω	κερδίσω	εκέρδισα		ηρθην	gain
			εκέρδισα (these are the N.T. forms)			
38.	φαινω		φαινα			
39.	χαιρω		χαρησμα			

40.	ἀποκτείνω	ἀποκτενω	ἀπέκτεινα	ἀπεκτάνθη	ἀπεκτάνθη	kill
41.	γίνομαι	γενήσομαι	γέγονα	γεγένημαι	γεγένηθη	become

	Present	Future	Aorist	Perf. Act.	Perf. Pass.	Aorist Pass.	Meaning
42.	ἔγερω	ἔγερῶ	ἥγερα	ἔγήγερκα	ἔγηγέρματ	ἥγερθην	arouse
43.	κρίνω	κριγῶ	ἔκρινα	κέρικα	κέριματ	ἔκριθην	judge
44.	σπείρω	σπερῶ	ἔσπειρα	ἔσπαρκα	ἔσπαρματ	ἔσπαρην	sow
45.	φθείρω	φθερῶ	ἔφθειρα	ἔφθερκα	ἔφθερματ	ἔφθερθην	destroy

Class 7. Verbs which add ν or αν to the verbal stem to form the present stem.

			sin				
46.	ἀμαρτίω	ἀμαρτίσω	ἡμάρτησα	ἡμάρτηκα	η̄μάρτηση	η̄μάρτηθην	increase
47.	αιξάνω	αιξάνσω	ἡξάσα	βέβηκα	η̄ξάση	βέβηθην	go
48.	βαίνω	βάνσω	ἔβην	πέπωκα	η̄βάση	ἔβηθην	drink
49.	πίνω	πίνσω	ἔπινον	πέπωκα	η̄πάση	ἔπινθην	
			If the last vowel of the stem is short another ν which changes to μ or γ before a labial or guttural is added after the vowel.				
50.	λαμβάνω	λήγομαι	λαβόν	ἔληγθα	ἔληγματ	ἔληγθην	take
			Verbal stem λαβ-, double augment instead of reduplication in the perfect.				
51.	μανθάνω	μαθίσμομαι	ἔμαθον	μεμιθῆκα	μεμιθητην	μεμιθηθην	learn
52.	τυγχάνω	τεύξομαι	ἔτυχον				happen

Class 8. Verbs which add σκ or ισκ to the verbal stem to form the present stem.

53.	ἀποθνήσκω	ἀποθνανοῦμαι	ἀπέθανον				die
54.	ἀρέσκω	ἀρίστω	ἴρεστα				please
55.	γνωστώκω	γνωστοῦμαι	ἔγνωσθαν				know
56.	εὑρίσκω	εὑρίστω	εὗρον				find

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APPENDIX I

PREPOSITIONS

Prepositions are words joined with, and nearly always placed before, nouns or pronouns so that the preposition with the noun or pronoun forms a phrase equivalent to an adjective or adverb.

Examples : Phrase equivalent to an adjective—

The king of Britain.

“Of” is a preposition, and with the noun “Britain” it forms a phrase equivalent to an adjective. Compare the expression “His Britannic Majesty.”

Phrases equivalent to an adverb—

He walked for six hours.

They sat by the sea.

The phrases “for six hours” and “by the sea” are equivalent to adverbs, for they qualify the verbs “walked” and “sat.”

In English all prepositions are followed by a noun or pronoun in the accusative case, or “govern” an accusative case, as it is expressed sometimes.

Prepositions were originally **adverbs**, and are so still when they are compounded with verbs. Most of the local and other relations which are now expressed in Greek by a preposition followed by the Accusative, Genitive, or Dative case of a noun or pronoun were originally expressed by the use of a suitable case of the noun or pronoun alone.

In the language from which Greek is derived there were cases which, when standing by themselves, sufficed to denote local, temporal and other relations.

The **accusative** case denoted extension, or motion towards.

The **ablative** case denoted separation, or motion from.

The **locative** case denoted place where, or rest at.

The **instrumental** case denoted the means by which an action was accomplished, and it also had an idea of association.

In that form of the Greek language with which we are acquainted

we find the form which we call the Genitive case used to express the meaning of the Ablative case as well as its own proper meaning.

The form which we call the Dative case expresses the meanings of the Locative and Instrumental cases as well as its own.

We are therefore justified in saying, as a practical rule, that the Genitive in Greek denotes **motion from**, and that the Dative denotes **rest at**, and can also be used to express the **instrument** of an action, although these are not the proper original meanings of these cases.

As we have already stated the Accusative denotes **motion towards**.

These cases called in the help of adverbs to make their meaning more precise, and, when these adverbs had become fixed in this use by custom, they were treated as a separate part of speech, and called Prepositions.

Prepositions do not properly speaking "govern" the cases of the nouns which they precede. The case is really the governing element in the expression: the preposition only serves to make clear the exact sense in which it is used.

But as language developed the prepositions mastered the cases.

As the horse in the fable called in the man to help him against the stag, and allowed him to get on his back, and then found that he himself had lost his liberty, so the cases called in the help of the prepositions, and then found themselves weakened and finally destroyed.

In English, French, Italian, and to some extent in modern Greek the cases have disappeared, wholly, or in part, and the prepositions do the work which they once did. For example we say "of a man" where the Greeks said *ἀνθρώπου* and "to a man" where the Greeks said *ἀνθρώπῳ*.

In the New Testament we can see this process going on. Prepositions are used with the case of a noun where the case alone sufficed in Classical Greek.

For example the simple Dative was used in Classical Greek to express the instrument; but in New Testament Greek *ἐν* with the Dative is so used.

Example :

κύριε, εἰ πατάξομεν ἐν μαχαιρᾷ;

Lord, shall we strike with the sword? Lk. xxii. 49.

In estimating the meaning of a prepositional phrase (i.e. a preposition followed by a noun) the proper course to adopt is first to consider the force of the **case of the noun** and then to add to this the **root meaning of the preposition**. The combination of the two ideas will generally explain the meaning of the phrase.

If the proper force of the case is kept in view it will explain how the same preposition can have such wholly different meanings with different cases. The meaning of the case is really far more important than the meaning of the preposition.

We may see the joint influence of the case of the noun and the root meaning of the preposition best by considering some preposition that is used with all three cases.

For example *παρά* means "beside."

When it is used with the Accusative it denotes **motion to beside or motion alongside of**.

When it is used with the Genitive it denotes **motion from beside**.

When it is used with the Dative it denotes **rest beside** and is translated "near," or "with."

Examples :

Accusative. περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς.

And walking along the side of the sea of Galilee he saw two brethren.

καὶ ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ.

And they cast them at his feet.

Genitive.

ἔγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ.

There came into being a man sent from God.

δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω.

I receive not glory from men.

Dative.

ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸν παρ' ἑαυτῷ.

Taking a child he placed him near him.

καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην.

And they remained with him that day.

Prepositions connected with one case only

The uses of the prepositions given in the following tables are those which occur most frequently in New Testament Greek.

The use of Classical Greek is somewhat different.

The meaning printed in black type after each preposition may be regarded as indicating the root meaning of the preposition; it also generally indicates the meaning of the preposition when compounded with a verb etc. The student is advised to master these meanings thoroughly by learning them by heart, and to pick up the derived meanings in the course of his reading, remembering what has been stated above as to the importance of the meaning of the case in deciding the meaning of a prepositional phrase.

Prepositions connected with the **Accusative** only.

- ává* **up.** (Frequent in composition with verbs, but rare before a noun.)
éis **into.**

Prepositions connected with the **Genitive** only.

- ávri* **over against**, instead of, in return for.
áπó **away from** (from the exterior).
ék **out of** (from the interior).
πρό **in front of**, before of time or place.

Prepositions connected with the **Dative** only.

- én* **in** of time or place.
σύν **together with.**

Notes on the above prepositions

ává occurs in the English word analysis (*áváλυσις*) a thorough loosing or loosing up.

* The likeness between the prepositions *ávri*, *áπó*, *ék*, *πρό*, *én* and the Latin prepositions ante, ab, ex, pro, in is obvious.

They occur in such English words as "antipope" a bishop set up over against, or as a rival to, the Pope, "antipathy" a feeling against a person or thing, "abstraction" a taking away, "expulsion" a driving out, "propulsion" a driving forward, "intrusion" a thrusting in.

σύν is found in many English words such as "sympathy," "symphony" (*συμπάθεια, συμφωνία*).

Prepositions connected with the Genitive and Accusative

- | | | |
|-------------|-----------------|--|
| <i>diá</i> | through. | With the Acc. on account of, owing to.
With the Gen. through, throughout, by means of. |
| <i>katá</i> | down. | With Acc. down along, during, with regard to,
according to.
With Gen. down from, down upon, against. |
| <i>μετά</i> | among. | With Acc. after.
With Gen. with, among. |
| <i>περί</i> | around. | With Acc. about, around, of place or time.
With Gen. about, concerning, on account of. |
| <i>íπέρ</i> | over. | With Acc. above, beyond.
With Gen. on behalf of, for the sake of, concerning. |
| <i>úπó</i> | under. | With Acc. under.
With Gen. under the influence of, hence "by" of
the Agent after Passive verbs. |

Notes on the above prepositions

- dia* is found in such words as "dialect" a language spoken through a district, "diagram" etc.
- kata* is found in "catastrophe" which means a turning upside down.
- meta* is found in the word "metaphysics" that science which is above or beyond the science of physics.
- It is also found in the words "metaphor," "metamorphosis," but there it has the sense of change, of transference from one state to another, which it commonly has when compounded with a verb etc. in Greek. "Metaphor" means the transference of a word properly referring to one set of objects to another set of objects. "Metamorphosis" means a change of form.
- peri* is found in such words as "perimeter" the length of a thing all round, "peripatetic" a man who walks about.
- super* is the same word as the Latin "super." It occurs in such English words as "hypercritical," over critical.

**Prepositions connected with the Accusative,
Genitive, and Dative**

- epi* **upon.** With Acc. upon (placed on), up to, as far as.
 With Gen. on, in the presence of, in the time of.
 With Dat. on, at, on account of, in addition to.
- pará* **beside.** With Acc. to the side of, beside, beyond, contrary.
 With Gen. from beside, from (of persons).
 With Dat. near (generally of persons).
- pros* **towards.** With Acc. towards, up to, in reference to, with regard to.
 With Gen. from. (Very rare in N.T.)
 With Dat. at, close to.

Notes on the above prepositions

- epi* is found in the words "epitaph" an inscription on a tomb, "epigram" a writing on a given subject.
- pará* is found in the word "parable" the placing of one thing beside another for comparison.

Prepositions compounded with verbs etc.

In English certain words which are generally classed as prepositions are joined with verbs and nouns to form compound words.

Examples : undertake, overtake, outbid,
 overcoat, outrigger.

But very frequently these “prepositions” are written after the word with which they go, and separately from it. In this case it is plain that these so-called “prepositions” are really adverbs.

Examples : They went away.

We took over the business.

This coat is quite worn out.

In Greek the “prepositions” are generally joined to the words which they qualify, and form compound words.

I send away, *ἀποστέλλω*.

I drive together, or gather together, *συνάγω*.

A synagogue (a gathering together), *συναγωγή*.

An assembly (a body of men called out), *ἐκκλησία*.

Chosen out, *ἐκλεκτός*.

In some cases two “prepositions” may be joined to one word :

ἀντιπαρέρχομαι I pass by opposite to.

Consider the force of the “prepositions” in the following compound words :

<i>ἀνέρχομαι</i>	I go up.
<i>ἀπέρχομαι</i>	I go away.
<i>διέρχομαι</i>	I go through.
<i>εἰσέρχομαι</i>	I go into.
<i>ἔξέρχομαι</i>	I go out of.
<i>ἐπέρχομαι</i>	I come upon.
<i>παρέρχομαι</i>	I go by the side of.
<i>προσέρχομαι</i>	I go towards (especially of going towards people).
<i>συνέρχομαι</i>	I go with.
<i>ἐμβαίνω</i>	I go in.
<i>καταβαίνω</i>	I go down.
<i>προβαίνω</i>	I go before.
<i>ἀντιλέγω</i>	I speak against, I contradict.
<i>ὑπερέχω</i>	I have over, I excel.
<i>ὑπομένω</i>	I remain under, I endure.

Notice also :

<i>ἀποκαλύπτω</i>	I cover away from, I uncover, I reveal.
<i>ἐπιστρέφω</i>	I turn towards, I turn again, I return, I repent.
<i>ἐπικαλέομαι</i>	I call upon, I surname.
<i>προσκαλέομαι</i>	I call to myself, I summon.
<i>προσκυνέω</i>	I kiss my hand to, I worship.
<i>προσεύχομαι</i>	I pray to.

In all these examples of compound words the “prepositions” have the same meanings which they have when they are used before the case of a noun or pronoun.

Certain of them however have a somewhat extended or different meaning when they are used to form compound words.

For example *άντι* in composition means not only “up” but also “over again,” “anew” (the Latin “re”) and also “back,” and “to and fro.”

ἀναβλέπω means not only “I look up” but also “I look anew,” or “I receive my sight.”

ἀναπίπτω means “I fall back,” or “I recline.”

μετά in composition generally has the sense of change or alteration.

μεταβαίνω I pass from one place to another, I remove, I depart.

μετανοέω I change my mind, I repent.

μετάνοια repentance.

παρά from its meaning of “beside” or “along” gets a further sense of passing on one side and so of averting, neglecting, transgressing.

παρέρχομαι I pass by the side of, I pass from the side of, I pass away.

παραβαίνω I go by the side of, I violate, I transgress.

παραιτέομαι I avert by entreaty, I beg off, I refuse, I excuse myself.

παρακούω I hear amiss, I disobey.

ὑπό from its meaning “under” gets the sense of subjection or inferiority.

ὑπακούω I listen to, I obey, I submit to.

ὑπακοή obedience.

ὑποτάσσομαι I order myself under, I submit to.

Certain “prepositions” such as *ἀπό*, *διά*, *κατά*, *σύν* sometimes practically lose their local meaning in composition and denote that the action of the verb with which they are connected is to be regarded as fully accomplished.

Some such compound words are :

<i>ἀποκτείνω</i>	I kill.	<i>κατεσθίω</i>	I eat up.
<i>ἀπόλλυμι</i>	I destroy.	<i>καταλείπω</i>	I abandon.
<i>ἀπολαμβάνω</i>	I receive to the full.	<i>κατοικέω</i>	I inhabit.
<i>διαμένω</i>	I remain.	<i>συντηρέω</i>	I keep safe.
<i>κατεργάζομαι</i>	I perform.		

The following compound verbs which differ greatly in meaning from the simple verbs from which they are formed should be carefully learnt.

<i>ἀναγινώσκω</i>	I read.
<i>ἀποκρίνομαι</i>	I answer (I give a decision from myself).
<i>ἐπαγγέλλομαι</i>	I promise (I announce concerning myself).
<i>παραγγέλλω</i>	I command (I pass a message along a line).
<i>παρακαλέω</i>	I call to my side, I summon, I admonish, I exhort, I entreat, I comfort, I encourage.
<i>ὑπάγω</i>	I withdraw myself, I depart. (I drive or draw under.)
<i>ὑπάρχει</i>	He is (he begins below, he commences).

Notice also the derived nouns *ἐπαγγελία* a promise, *παραγγελία* a command, *ὁ Παράκλητος* the Advocate, or the Comforter.

APPENDIX II

CONDITIONAL SENTENCES

Conditional Sentences are sentences which contain a subordinate clause which states a supposition and a principal clause which states the result of the fulfilment of this supposition.

The subordinate clause is called the **protasis**, and the principal clause is called the **apodosis**.

Example : If you do this you will become rich.

Here "If you do this" is the Protasis, and "you will become rich" is the Apodosis.

The Protasis is introduced by *εἰ* "if."

The particle *ἄν* is regularly joined to *εἰ* in the Protasis when the verb in the Protasis is in the Subjunctive mood : *εἰ* combined with *ἄν* forms *ἔάν*, *ἢν*, *ἄν*.

The negative of the Protasis is *μή* and that of the Apodosis is *οὐ*. In the New Testament, however, *οὐ* is sometimes found in a Protasis, especially when the verb is in the Indicative mood.

The construction of Conditional sentences varies according as the time of the supposition is Past, Present, or Future.

Future suppositions and one class of Present and Past suppositions have already been treated of, and will cause no difficulty.

Examples : Supposition in Present or Past time implying nothing as to the fulfilment of the condition. The Indicative mood is used in the Protasis just as in English ; any part of the finite verb may stand in the Apodosis.

If thou art the son of God, command this stone...

εἰ νὶστέ εἴ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τούτῳ... Lk. iv. 3.

For if Abraham was justified by works, he hath whereof to glory.
εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα. Rom. iv. 2.

Supposition in Future time: Either *εἰ* with the Future Indicative in the Protasis and the Future Indicative or some other form expressing future time in the Apodosis, or *ἔάν* with the Subjunctive in the Protasis and the Future or some form expressing future time in the Apodosis. The latter form is the more common. Note that in English we seldom use the Future in the Protasis of such sentences as these, but the Present, which has acquired a certain future sense.

If we deny him, he will deny us.

εἰ ἀρνησόμεθα, κάκείνος ἀρνήσεται ἡμᾶς. 2 Tim. ii. 12.

If all shall be offended in thee, I never will be offended.

εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.
Mt. xxvi. 33.

If thou wilt thou canst make me clean.

ἔάν θέλῃς δύνασαι με καθαρίσαι. Mk i. 40.

All this will I give thee, if thou wilt fall down and worship me.
ταῦτά σοι πάντα δώσω, ἔάν πεσὼν προσκυνήσης μοι.

Mt. iv. 9.

If I must die with thee, I will never deny thee.

ἔάν δέη με συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσομαι.

Mk xiv. 31.

It will be noticed that in all the sentences given above nothing is implied as to the fulfilment or non-fulfilment of the condition stated in the Protasis.

But in some conditional sentences it is distinctly implied that the condition is not, or was not fulfilled.

Examples. Present time:

If you were wise, you would not do this.

Past time:

If you had been wise, you would not have done this.

In Greek such sentences as these have a construction which is so different from that which is found in English that it demands special attention.

The form which such sentences take in English is no guide whatever to the way in which they should be translated into Greek.

The rules given below must be carefully mastered and remembered.

When the Protasis states a present or past supposition implying that the condition is not or was not fulfilled, the **secondary tenses** of the **indicative** are used both in the protasis and the apodosis,

The verb in the apodosis nearly always has the adverb *ἀν*.

The Imperfect denotes continued action.

The Aorist simple fact.

The time of the action is implied in the **context** rather than expressed by the tense of the verb¹.

Examples. Present time :

This man, if he were a prophet, would know who and what the woman is...

οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἀν τίς καὶ ποταπὴ ἡ γυνή...

Lk. vii. 39.

If thou knewst the gift of God, and who it is that speaketh with thee, thou wouldest have asked him...

εἰ γὰρ οἶδεις τὴν δωρεὰν τοῦ θεοῦ, καὶ τίς ἔστιν ὁ λέγων σοι,...σὺ ἀν γῆτης αὐτόν...

Jn iv. 10.

If ye believed Moses ye would believe me.

εἰ γὰρ ἐπιστεύετε Μωϋσέῖ, ἐπιστεύετε ἀν ἐμοί. Jn v. 46.

Past time : For if they had known, they would not have crucified the Lord of Glory.

εἰ γὰρ ἤγνωσαν, οὐκ ἀν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

1 Cor. ii. 8.

The following are further examples of suppositions contrary to fact or unfulfilled conditional sentences taken from the New Testament.

¹ (But as a rough rule it may be said that the Imperfect expresses an unfulfilled condition in present time, and the Aorist expresses an unfulfilled condition in past time.)

1. η βασιλεία ή ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου, εἰ ἐκ τοῦ κόσμου τούτου ἡν η βασιλεία ή ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἡγωνίζοντο ἀν ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις. 2. εἰ ἥμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἀν ἥμεθα κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν. 3. εἰ ἦδεις δὲ οἰκοδεσπότης ποιὰ φυλακῆ δὲ κλέπτης ἔρχεται, ἐγρηγόρησεν ἀν. 4. εἰ ἥγαπάτε με ἔχάρητε ἀν ὅτι πορεύομαι πρὸς τὸν πατέρα. 5. εἰ γάρ ἐγνώκετε τί ἔστιν "Ἐλεος θέλω καὶ οὐ θυσίαν, οὐκ ἀν κατεδικάστε τοὺς ἀναιτίους. 6. οὐαὶ σοι Χοραζείν, οὐαὶ σοι Βηθσαΐδαν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πᾶλαι ἀν ἐν σάκκῳ καὶ σποδῷ μετενόσαν. 7. κύριε, εἰ ἦς ὁδε, οὐκ ἀν ἀπέθανεν δὲ ἀδελφός μου. 8. εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἀν ἤδειτε. 9. εἰ τυφλοὶ ἦτε οὐκ ἀν εἴχετε ἀμαρτίαν. 10. εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἥγαπάτε ἀν ἐμέ, ἔγω γάρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω. 11. εἰ ἔτι ἀνθρώποις ἥρεσκον, Χριστοῦ δοῦλος οὐκ ἀν ἥμην.

APPENDIX III

ACCENTUATION

There are three accents in Greek, the Acute accent ' , the Grave accent ` , and the Circumflex accent ^ .

The Acute accent can stand on any of the last three syllables of a word, the Circumflex accent can only stand on one of the last two syllables of a word, the Grave accent can only stand on the last syllable of a word.

A word with an Acute accent on the last syllable is said to be **oxytone** or sharp toned, if the accent is on the last syllable but one the word is said to be **paroxytone**, if the accent is on the last syllable but two the word is said to be **proparoxytone**.

A word with a Circumflex accent on the last syllable is said to be **perispomenon**, if the accent is on the last syllable but one the word is said to be **properispomenon**.

A word with a Grave accent on the last syllable is said to be **barytone** or flat toned.

The last syllable but two cannot be accented unless the last syllable is short.

If the last syllable but one contains a long vowel or a diphthong and at the same time the last syllable is short, the last syllable but one is

accented with a circumflex accent, if it has an accent at all, except in a few special words.

A word which has an acute accent on the last syllable changes this to a grave accent unless it is the last word in a clause or sentence.

For purposes of accentuation final *oι* and *uι* are reckoned as short vowels except in the Optative mood.

Examples : *ἄνθρωποι*, *νῆσοι* : but *ποιήσοι* (Opt. Mood).

Accentuation of Nouns and Adjectives

The place of the accent on the Nominative singular must be learnt. All other cases are accented on the same syllable as the Nom. sing. as far as the length of the last syllable permits.

Examples : *ἄνθρωπος*, *ἀνθρώπου*,
πράγμα, *πράγματος*, *πραγμάτων*.

Exceptions. (1) The Gen. and Dat. of Oxytone nouns of the 1st and 2nd declensions are circumflexed.

Examples : *ἀρχή*, *ἀρχῆς*, *ἀρχῆ*, *ἀρχῶν*, *ἀρχαῖς*.
θεός, *θεοῦ*, *θεῷ*, *θεῶν*, *θεοῖς*.
δίκη, *δικῶν*.

(2) The Gen. pl. of all nouns of the 1st declension is circumflexed.

(3) Most monosyllables of the 3rd declension accent the last syllable of the Gen. and Dat. in both numbers.

Example : *ἄλς*, *ἄλος*, *ἄλι*, *ἄλῶν*, *ἄλσι*.

Accent of Verbs

Verbs throw back their accent as far as the length of the last syllable will permit.

Examples : *δουλεύω*, *δουλεύουσι*, *δουλευε*, *έδουλευον*.

The accent of a verb compounded with a preposition can never precede the augment.

Example : *παρεῖχον*, not *πάρειχον*.

For the accentuation of contracted verbs see pages 23, 24.

Exceptions. (1) Participles in inflection are accented as nouns.

Example : *βουλεύων*, neut. *βουλεῦον*, not *βούλευον*.

(2) The 1st Aor. Inf. Act., the 2nd Aor. Inf. Mid., Perf. Pass.

Inf. and Part. and Infinitives ending in *vai* accent the last syllable but one.

Examples : *βουλεῦσαι*, *γενέσθαι*, *λελύσθαι*, *λελυμένος*,
ιστάναι, *διδόναι*, *λελυκέναι*.

(3) The 2nd Aor. Act. Part. and Participles of the 3rd declension, except the 1st Aor. Part. Act., are accented like Oxytone adjectives.

Examples : *λιπών*, *λυθείς*, *λελυκώς*.

(4) The 2nd Aor. Inf. Act. ending in *ew* and the 2nd sing. 2nd Aor. Imperat. Mid. ending in *ov* have the circumflex accent on the last syllable.

Examples : *εἰπεῖν*, *γενοῦ*.

Enclitics

An Enclitic is a word which loses its own accent and is pronounced as if it were part of the preceding word.

The Enclitics which principally occur in the N.T. are :

(1) The oblique cases of the Personal pronouns of the 1st and 2nd person singular : *με*, *μου*, *μοι*, *σε*, *σου*, *σοι*.

(2) The Indefinite pronouns *τις*, *τι* and the Indefinite adverbs *ποτε*, *ποι*, *πως*, etc.

(3) The Pres. Ind. of *εἰμι* I am, except the 2nd person singular.

The word before an Enclitic does not change a final Acute accent to a Grave accent.

If the last syllable of the preceding word is accented the accent of the Enclitic is dropped.

Examples : *σοφός τις*, *καλόν ἔστι*.

If the preceding word has an Acute accent on the last syllable but two, or a Circumflex accent on the last syllable but one, it receives an Acute accent from the Enclitic on the last syllable as a second accent.

Examples : *ἄνθρωπός τις*, *οὐτός ἔστι*.

If the preceding word has an Acute accent on the last syllable but one, it receives no second accent. A monosyllabic Enclitic here drops its accent, a dissyllabic Enclitic retains it.

Examples : *λόγος τις*, *λόγοι τινές*.

Parts of *εἰμί* coming after *oū* retain their accent.

Example : *οὐκ ἔστιν οὐτος ἀγαθὸς ἄνθρωπος*.

Proclitics

A Proclitic is a word which has no accent.

The most important are the Articles δ, ἡ, οἱ, αἱ, the prepositions εἰς, εἰς, ἐξ, ἐν, and the words εἰ, ὡς, οὐ.

Words differing in accent or breathing

ἀλλά	but.
ἄλλα	other things.
αὐτή	nom. fem. sing. of αὐτός.
αὕτη	nom. fem. sing. of οὐτος.
αὐτή	another form of ἑαυτή.
αὐταὶ	nom. fem. pl. of αὐτός.
αὗται	nom. fem. pl. of οὐτος.
εἰ	if.
εἰ	thou art.
εἰς	to.
εἷς	one (masc.).
ἐν	in.
ἐν	one (neuter).
ἡ	nom. fem. sing. of the definite article.
ἢ	nom. fem. sing. of the relative pronoun.
ἢ	or.
ἢ	dat. fem. sing. of the relative pronoun.
ἢ	3rd sing. subj. from εἴναι.
ἢν	1st sing. imperf. from εἴναι.
ἢν	another form of εἴριν.
ἢν	acc. fem. sing. of the relative pronoun.
ὁ	nom. masc. sing. of the definite article.
ὅ	nom. and acc. neut. sing. of the relative pronoun.
ταῦτα	nom. and acc. neut. pl. of οὐτος.
ταῦτά	contracted for τὰ αὐτά.
τίς, τι, etc.	who? what?
τις, τι, etc.	a certain man, a certain thing.
ὦ, ὦ	O, Oh.
ὦ	1st sing. subj. from εἴναι.
ὦ	dat. masc. and neut. sing. of the relative pronoun.

APPENDIX IV

ENGLISH GRAMMAR

1. PARTS OF SPEECH

By parts of speech we mean the various classes under which all words used in speaking and writing may be arranged.

The names of the parts of speech are as follows :

Noun. Pronoun. Adjective.

Verb. Adverb.

Preposition. Conjunction. Interjection.

The Article, definite and indefinite, is also sometimes classed as a separate part of speech.

A NOUN is the name of anything. (Latin *nomen*, name.)

Examples : John, boy, sweetness.

A PRONOUN is a word used instead of a noun. (Latin *pro*, for : *nomen*, name.)

Examples : I, you, they, who, that.

AN ADJECTIVE is a word joined to a noun to limit its application. (Latin *adjectum*, a thing thrown to.)

Examples : Good, many.

A VERB is a word by means of which we can make a statement, ask a question, or give a command about some person or thing. (Latin *verbum*, a word, so called as being the principal word in the sentence.)

Examples : I run, we see.

AN ADVERB is a word joined to a verb, adjective or other adverb to qualify its meaning.

Examples : Slowly, very, there.

A PREPOSITION is a word joined with, and generally placed before a noun or its equivalent¹, so that the preposition together with the noun forms a phrase equivalent to an adverb or adjective. (Latin *praepositum*, placed before.)

Examples : At, with, by.

A CONJUNCTION is a word that joins together sentences, clauses or words. (Latin *conjungo*, I join.)

Examples : And, but, for.

¹ See page 184.

AN INTERJECTION is a word thrown into a sentence to express a feeling of the mind. (Latin *interjicio*, I throw in.)

Examples: Hallo, ha.

The **DEFINITE ARTICLE** *The* and the **INDEFINITE ARTICLE** *A* are always joined with nouns like adjectives.

2. PARSING

As this book is intended for older students it has not been thought necessary to adopt the method of deriving the reason for the names of the different parts of speech from examples.

This is excellently done in a little book called *How to tell the Parts of Speech*, by the Rev. E. A. Abbott, published by Seeley, which the student who is altogether unacquainted with this subject is advised to get.

A few rules and examples are however given which may be of assistance in determining the parts of speech.

The first principle to be remembered is that no word should ever be parsed without careful reference to the function which it performs in the sentence where it occurs.

In English many words having exactly the same form must be regarded as entirely different parts of speech, according to the place which they occupy in the sentence, and must be translated by wholly different words in Latin and Greek, according as their meaning varies.

For example the word *that* may be (1) A demonstrative Pronoun. (2) A demonstrative Adjective. (3) A relative Pronoun. (4) A Conjunction¹.

(1) That is the man. (2) Give me that book. (3) This is the book that I want. (4) He said that this was the book. (4) He came that he might find the book.

Again, the word *considering* may be (1) A verbal noun. (2) A participle.

(1) Considering is slow work. (2) He went away considering the matter.

Many words may be nouns or verbs, according to the place which they occupy in the sentence

¹ Consider the meaning of the word *that* in the following sentence, *He said that that that man said was false.*

Some such words are : Bite, fly, rose, scale and sign.

Other words may be adjectives or nouns, such as : Base, last, stout, spring, kind.

Other words may be adjectives or verbs, such as: Lean, clean, blunt, idle, free.

Remembering then always to consider the word in connection with its sentence, the student should ask himself the following questions before parsing a word. They will help him to find out what part of speech it is.

(1) Is it the name of anything ?

Then it is a noun.

(2) Can a noun which is mentioned or thought of before be substituted for the word without altering the meaning of the sentence ?

Then it is a pronoun.

(3) Does it answer any of the questions : *What kind?* *How many?* *How much?* *Which?* *Whose?* *In what order?* with regard to some noun ?

Then it is an adjective.

(4) Does it make a statement, ask a question, or give a command ?

Then it is a verb.

(5) Does it answer the questions *How?* *When?* *Where?*

Then it is an adverb.

Note. The words *How?* *When?* and *Where?* are themselves adverbs.

(6) Does it stand before a noun or its equivalent making with it a phrase which is equivalent to an adverb or adjective ?

Then it is a preposition.

(Another test of a preposition is that it is a word which is not a verb but which can stand before *him* and *them*, but not before *he* or *they*.)

(7) Does it join sentences, clauses or words ?

Then it is a conjunction.

The words in the following sentence are parsed as an example.
The man went quickly down the street and did not turn to his right hand or to his left.

THE	Limits the application of the word <i>man</i> . Tells us which man it was, i.e. some man already known.	Therefore it is that kind of adjective to which the name Definite Article is given.
MAN	Is the name of something.	Therefore it is a noun.
WENT	Makes a statement about the man.	Therefore it is a verb.
QUICKLY	Qualifies the verb <i>went</i> , tells us how he went.	Therefore it is an adverb.
DOWN	Stands before the noun <i>street</i> , making with it a phrase equivalent to an adverb because it qualifies the verb <i>went</i> , telling us where he went.	Therefore it is a preposition.
THE STREET	See above. Is the name of something.	Therefore it is a noun.
AND	Joins together two clauses.	Therefore it is a conjunction.
DID TURN	Makes a statement about the man.	Therefore it is a verb.
NOT	Qualifies the verb <i>did turn</i> because it tells us how he did turn, i.e. not at all.	Therefore it is an adverb.
TO HIS	See <i>down</i> above. The noun <i>man's</i> can be substituted for this. But it also qualifies the noun <i>hand</i> , telling whose hand it is.	Therefore it is a pronoun. Therefore it is an adjective as well. Such words are called Pronomial adjectives.
RIGHT	Qualifies the noun <i>hand</i> , telling us which hand it is.	Therefore it is an adjective.
HAND	Is the name of something.	Therefore it is a noun.
OR	Joins together the two clauses <i>did not turn to his right hand</i> and (<i>did not turn</i>) <i>to his left</i> .	Therefore it is a conjunction.
TO HIS LEFT	See above. See above. See above.	

8. NOUNS

There are four kinds of nouns :

(1) **Proper Nouns.** A Proper noun is the name appropriated to any particular person, place or thing (Latin *proprius*, belonging to a person).

Examples : John, Mary, London, England.

(2) **Common Nouns.** A Common noun is the name which all things of the same kind have in common (Latin *communis*, belonging to all).

Examples : Boy, girl, town, country.

(3) **Collective Nouns.** A Collective noun is the name of a number of persons or things forming one body.

Examples : Committee, jury, army.

(4) **Abstract Nouns.** An Abstract noun is the name of some quality, state, or action considered apart from the person or thing in which it is embodied (Latin *abstractus*, withdrawn).

Examples : Goodness, whiteness, purity, servitude, running, walking.

Number, Gender, Case

Number. Nouns are inflected or changed in form to show whether they are singular or plural in number.

A noun in the **Singular number** is the name of a single person or thing, unless it is a Collective noun (see above).

A noun in the **Plural number** is the name of more than one person or thing.

Examples :	Singular	Plural
	Horse	horses
	Man	men
	Ox	oxen.

Gender. In English all names of men or male animals are in the **Masculine gender**, all names of women or female animals are in the **Feminine gender**, all names of things without life are in the **Neuter gender**. Nouns used to denote persons of either sex such as *parent, sovereign*, are said to be of **Common gender**.

In Latin and Greek, although all names of men and male animals are Masculine, and all names of women or female animals are Feminine, names of things without life may be Masculine or Feminine in gender.

as well as Neuter. The gender of a noun is generally determined by the ending of the Nominative Singular.

Case. Nearly all traces of case-endings have disappeared from English nouns. The only surviving ending is that of the Possessive or Genitive case which is formed by adding 's to the end of a noun in the singular and s' to the end of the noun in the Plural.

Example	Nominative	Possessive Singular	Possessive Plural
	horse	horse's	horses'

4. ADJECTIVES

In English, adjectives are never inflected, but have the same ending whether they qualify singular or plural, masculine or feminine nouns.

In Latin and Greek they are inflected to show gender, number, and case.

5. VERBS

Verbs are of two kinds—Transitive and Intransitive.

(a) **Transitive Verbs.** Transitive verbs are so called because they denote an action which necessarily affects or passes over to some person or thing other than the subject of the verb (Latin *transire*, to pass over).

Examples: I *throw*, I *take*. These statements are not complete; we ask immediately, What do you *throw* or *take*? The name of the person or thing affected by the action of the verb must be supplied in order to make a complete sentence—I *throw a ball*, I *take an apple*. The name of the person or thing which is affected by the action of the verb is called the **direct object**.

A transitive verb is one which must have a direct object expressed in order to make a complete sentence.

Intransitive Verbs. Intransitive verbs are so called because they denote an action which does not affect or pass over to any person or thing besides the subject of the verb.

Examples: I *stand*, The sun *shines*. These sentences are complete statements in themselves.

(b) **Active Voice.** A verb is said to be in the Active voice when its subject is spoken of as acting or doing something (Latin *ago*, I act).

Passive Voice. A verb is said to be in the Passive voice when its subject is spoken of as suffering or being acted upon (Latin *patiōr*, I suffer).

Examples: Active, I love, I was hearing.

Passive, I am loved, I was being heard.

N.B. Only Transitive verbs can have a Passive voice.

There are certain verbs such as *I fall*, *I slip*, etc. which do not speak of the subject as acting ; these are however regarded as Active verbs because they are Intransitive.

(c) **Deponent Verbs.** In Latin and Greek there are many verbs which are called Deponent verbs. These are verbs which have the form of Passive verbs, but which are Active in meaning.

They are called *Deponent* because they have *laid aside* (Latin *depono*) a passive sense and assumed an active.

Examples : *patiōr*, I suffer. *ἀποκρίνομαι*, I answer.

(d) **The English Passive voice** of any verb is formed by using the proper tenses of the verb *to be* with the **PASSIVE PARTICIPLE** (which usually ends in *ed*) of the verb of which we desire to form the Passive voice.

Present simple Active	I love.
Present simple Passive	I am loved.
Past simple Active	I loved.
Past simple Passive	I was loved.
Future simple Active	I shall love.
Future simple Passive	I shall be loved.

This formation must be carefully distinguished from the use of the same Auxiliary verb *to be* with the **ACTIVE PARTICIPLE** which forms the Continuous Active tenses of the verb.

Present continuous Active	I am loving.
Past continuous Active	I was loving.
Future continuous Active	I shall be loving.

The student should be able to tell readily what voice, tense, and person any English verb is in ; unless he can do this he cannot possibly translate from another language with accuracy.

It is good practice to go through the tenses of an English verb, first in the Active, and then in the Passive.

(e) **Auxiliary Verbs.** Auxiliary verbs are verbs which are used as aids (Latin *auxilia*) to enable other verbs to form moods and tenses, which cannot be expressed within the compass of one word.

Examples : I SHALL go. I WOULD HAVE gone. I SHALL HAVE BEEN sent.

In English the use of these verbs is very common, no tense in the Active Voice except the Past can be formed without them, and they are used in every tense of the Passive voice.

In Latin and Greek they are rarely used. The only verb used in these languages as an auxiliary verb is the verb *to be*.

Impersonal Verbs. Impersonal verbs are verbs which are not used in the first and second persons, but only in the third.

Examples : It rains, it snows.

The Copulative Verb, Verbs of Incomplete Predication.

The verb *to be* has two meanings :

- (1) It is used in the sense of *to exist* as in the sentence *God is*.
- (2) It is used to join together two nouns or noun equivalents which denote the same person or thing when the person or thing denoted by the one is said to be identical with the person or thing denoted by the other.

Examples : William was Duke of Normandy. I am the governor. This is he.

As the nouns or noun equivalents joined together by the verb *to be* denote the same person or thing, they must always be in the same case. It is grammatically incorrect to say *I am him*, *It is me*, because *him* and *me* are in the Accusative case, and *I* and *it* are in the Nominative case.

It is necessary to observe this rule very carefully in Latin and Greek where the Nominative and Accusative cases generally have different forms.

This rule is sometimes stated as follows :

"The verb 'to be' takes the same case after it as before it."

The verb *to be* may also join together a noun or a noun equivalent and an adjective, making a sentence which asserts that the quality

denoted by the adjective is an attribute of the person or thing denoted by the noun or noun equivalent. This adjective always agrees with the noun in number, gender and case, in such languages as Latin and Greek.

Examples : The king is proud. He is good. To err is human.

From its power of joining nouns to other nouns or adjectives the verb *to be* is called the **Copulative Verb**. (Latin *copulo*, I link.)

It is also called a verb of **Incomplete Predication** because it does not make sense when it stands by itself (except when used in the sense of *to exist*), but requires to be followed by a noun or an adjective which is called the **Complement**, because it fills up the sense (Latin *compleo*, *I fill up*).

There are other verbs of Incomplete Predication besides the verb *to be*, some Intransitive and some Transitive.

Such verbs are : Intransitive—become, seem, appear, etc.

Transitive—make, declare, choose, think, consider,
etc.

When a verb of Incomplete Predication is Intransitive, or Transitive and in the Passive voice, the Complement refers to the same person or thing as the subject of the sentence, and must therefore be in the Nominative case.

Examples : Peter became an Apostle.

This place seems healthy.

He is called our king.

But when a verb of Incomplete Predication is Transitive and in the Active voice, the Complement refers to the same person or thing as the object of the sentence, and is therefore in the Accusative case.

Examples : They made him captain.

We choose you king.

You consider me happy.

This principle is obviously of great importance in Greek and Latin.

(f) Person and Number.

The **First Person** of the verb is used when the speaker is speaking of himself.

The **Second Person** is used when the speaker is speaking to another person or thing.

The **Third Person** is used when the speaker is speaking of another person or thing.

Examples : 1st person, I love. 2nd person, You love. 3rd person, He loves.

The use of the **Singular Number** denotes that only one person or thing is being spoken about.

The use of the **Plural Number** denotes that more than one person or thing is being spoken about.

Rule. The verb agrees with its subject in Number and Person.

Note. The Plural of the second person *You* is almost always used in modern English instead of the second person Singular, even where only one person is being spoken to.

But in Latin and Greek the Singular is always used when one person is being spoken to.

(g) **Tense.** Tenses are forms which verbs assume to show at what time the action of the verb is represented as taking place.

The times when the action may take place are (i) Past, (ii) Present, (iii) Future.

The tenses in English have further subdivisions to show whether the action is represented as being (1) continuous or in progress, (2) indefinite or simple, (3) perfect or completed.

Below is a table of the Tenses of an English verb in the Indicative Mood with the corresponding tenses of a Greek and Latin verb, given, where possible, with the names by which the tenses are generally called in Latin and Greek Grammars.

It will be seen that there are more tense-forms in English than in Latin and Greek.

The Latin and Greek Present stands both for the English Present Continuous and Present Simple, and the Latin and Greek Future for the English Future Continuous and Future Simple.

The Latin Perfect has two meanings, one of which corresponds to the English Past Simple, and the other to the English Present Perfect or Perfect, as it is generally called.

STATE	TIME		
	Past	Present	Future
Continuous	I was loving I used to love Amabam (Im- perfect) <i>έφιλον</i>	I am loving Amo <i>φιλῶ</i>	I shall be loving Amabo <i>φιλήσω</i>
Simple	I loved Amavi (Perfect) <i>έφιλησα</i> (Aorist)	I love Amo <i>φιλῶ</i>	I shall love Amabo <i>φιλήσω</i>
Perfect	I had loved Amaveram (Pluperfect) <i>έπεφιλήκειν</i>	I have loved Amavi (Perfect) <i>πεφιληκά</i>	I shall have loved Amavero <i>πεφιλήσομαι</i>
Perfect Continuous	I had been loving None	I have been loving None	I shall have been loving None

(h) **Moods.** Moods are forms which verbs assume to show the way in which the action denoted by the verb is to be regarded, i.e. if it is a statement or fact, a command, a wish, or a thought.

The **Indicative Mood** generally makes a statement, or asks a question.

Examples: He goes. We shall run. Were you listening?

The **Imperative Mood** gives a command.

Examples: Go. Come. Make haste.

The **Subjunctive Mood** expresses a thought or wish rather than an actual fact.

The uses of the Subjunctive Mood are so various, and its use in English is so different from its use in Latin and Greek, that it is impossible to bring it under any more exact definition.

The student is warned against connecting any particular English meaning with the Latin and Greek Subjunctive, or with the Greek Optative such as *that I might love, I should, or would, love*.

Practice, and the observance of seemingly arbitrary rules, will alone enable him to use these moods correctly.

The use of tenses formed with *may*, *might*, *should*, *would*, etc. in English is a most unreliable guide to the use of the Subjunctive and Optative in Latin and Greek.

(i) **Participles.** Participles are verbal adjectives resembling verbs in that they can have subjects and objects, tenses and voices, and resembling adjectives in that they can qualify nouns.

There are two Participles in English—the Active Participle ending in *ing*, and the Passive Participle ending generally in *ed* or *d*.

Examples: *Loving, Loved.*

There is also a Past Active Participle formed with the auxiliary *having* and the Passive Participle.

Example: *Having loved.*

The Past Passive Participle is formed with the auxiliary verbs *having been* and the Passive Participle.

Example: *Having been loved.*

The Present Participle Passive is *being loved*.

There is no Past Participle Active in Latin except in the case of Deponent verbs, nor is there any Present Participle Passive. Both however are found in Greek.

As the verbal noun or Gerund in English ends in *ing* as well as the Active Participle care must be taken to distinguish them.

If the word is a Participle, it can always be replaced by such a clause beginning with a Conjunction or a Relative.

When it is a verb-noun it cannot be replaced by a clause.

Examples: (1) Skating is a fine exercise.

Here *skating* is a verb-noun and the subject of the sentence.

(2) I like to see the boys skating.

Here *skating* can be replaced by the clause *when they are skating*, and is therefore a Participle.

(3) There is a dancing bear.

Here *dancing* can be replaced by the Relative clause *that is dancing*. Therefore it is a Participle.

Participles are also used with auxiliary verbs to form certain tenses of the verb as shown above.

(j) **Verbal Nouns, Infinitive, Gerund.** The so-called Infinitive Mood *to go, to see, to hear* is really a verbal noun.

The other verbal noun in English is called the Gerund, and ends in *ing-going, seeing, hearing.*

Verbal nouns resemble verbs in that they can have a subject and an object, tenses and voices: they resemble a noun in that they themselves can be the subject or object of another verb.

Examples of the use of the Infinitive.

(1) **As Subject**—*To err is human.* Here *to err* is the subject of the sentence.

As is explained more fully in section 12, sentences in which the Infinitive stands as a Subject are more usually expressed in the following form with an anticipatory *it* standing as the grammatical subject before the verb :

It is human to err.

It is a pleasure to see you.

It is advisable to make haste.

The object of an Infinitive standing as the subject of a sentence may be expressed as in the following example : *To forgive such crimes is difficult*, or *It is difficult to forgive such crimes.*

Here *such crimes* is the object of *to forgive*.

The only way in which the subject of an Infinitive standing as the subject of a sentence can be expressed in English is by inserting *for* in front of it and making it depend on the predicate of the principal clause : *It is difficult for a king to forgive such crimes.*

(2) **As Object**—*They wish to live.* Here *to live* is the object of *they wish.*

I wish him to live. Here *him* is the subject of *to live* and the clause *him to live* is the object of *I wish.*

I wish him to see you. Here *him* is the subject, and *you* the object of *to see* and the clause *him to see you* is the object of *I wish.*

The use of the Gerund is seen in the following examples :

As Subject—Playing the violin is a delightful occupation.

As Object—He loves playing the violin.

(3) The Infinitive is also used after certain nouns and adjectives in an explanatory or epexegetic sense.

Examples : I have not the heart to do it.
 We are not worthy to gather up the crumbs under His table.
 It is time to depart.
 He was not able to answer a word.

The Infinitive and the Gerund must be always treated as verbal nouns, and then their use, in the various constructions in which they occur, will explain itself.

Notes on the form of the English Infinitive. The English Infinitive is nearly always found with the preposition *to* in front of it.

This preposition is no part of the Infinitive, but is a relic of the Dative case of the verbal noun in Old English. The force of the preposition has become so weakened that its presence in the sentence is generally quite neglected, and another preposition may even be put in front of it, as for example—*What went ye out for to see?*

This Dative case of the verbal noun originally expressed purpose, and this use still survives in such sentences as *I came to see you*, *He went to hear the band*.

The proposition *to* may be omitted after certain verbs such as *may*, *can*, *shall*, *bid*, *let*, *make*, etc.

Examples : *I can do this*, *Let him go*, *Make him stay*.

Contrast with these the following examples, *I am able to do this*, *Allow him to go*, *Force him to stay*.

6. SENTENCES

A sentence is a group of words expressing a statement, a command, or a question. (Abbott.)

Every sentence must consist of at least two parts :

(1) **The Subject**—the name of that which is spoken about¹.

¹ The definition of the Subject of a sentence given above is not satisfactory. In the sentence *Caesar conquered the Gauls*, the Gauls are spoken about quite as much as Caesar.

It is however the definition generally given.

Dr Abbott suggests the following definition: "The Subject of a verb in a stating sentence is the word, or collection of words answering the question asked by putting *Who* or *What* before the verb."

(2) **The Predicate**—the word, or group of words which expresses the assertion that is made, the command that is given, or the question that is asked about the subject.

N.B. The Predicate is not necessarily identical with the verb, it includes the extensions of the verb and the objects, if any, as well as the verb.

If the verb in the Predicate is Transitive it must have an Object. The object of a verb is the name of that towards which the action of the verb is directed.

In considering a sentence, first pick out the verb.

The best way to find the Subject is to ask the question *who?* or *what?* before the verb.

The best way to find the Object is to ask the question *whom?* or *what?* after the verb.

Example : Caesar conquered the Gauls.

Who conquered? answer *Caesar*. Therefore *Caesar* is the Subject.

Caesar conquered whom? answer *the Gauls*. Therefore *the Gauls* is the Object.

Either the Subject or the Predicate can be omitted when it can easily be supplied from the context. It is therefore possible for a sentence to consist of only one word.

Examples : Go. Come. (Subject omitted.)

Who did this? I. (Predicate omitted.)

The omission of the Subject often occurs in Latin and Greek because the forms of the verbs in these languages leave no doubt as to the number and person of the subject. It only occurs in English in the Imperative mood. When any part of the sentence is omitted it is sometimes said to be *understood*.

Every sentence must fall into one of five forms :

(1) **Subject and Intransitive Verb.**

Example :	SUBJECT	PREDICATE
	<i>The sun</i>	<i>shines.</i>

(2) **Subject, Transitive Verb, Object.**

Example :	SUBJECT	PREDICATE
	<i>Caesar</i>	Verb <i>conquered</i>
		Object <i>the Gauls.</i>

(3) Subject, Transitive Verb, two Objects.

Example :	SUBJECT	PREDICATE
	Verb	Indirect Object Direct Object
	<i>Socrates taught</i>	<i>Plato philosophy.</i>

(4) Subject, Copulative Verb or Intransitive Verb of Incomplete Predication, Predicate Noun or Adjective.

Example :	SUBJECT	PREDICATE
	Verb	Predicate Noun
	<i>William was</i>	<i>a king.</i>
	Verb	Predicate Adjective
	<i>He is</i>	<i>happy.</i>
	<i>Alexander was called</i>	<i>great.</i>

(5) Subject, Transitive Verb of Incomplete Predication, Object, Predicate Noun or Adjective.

Example :	SUBJECT	PREDICATE
	Verb	Object Predicate Noun
	<i>Tyranny makes</i>	<i>men slaves.</i>
	Verb	Object Predicate Adjective
	<i>They call</i>	<i>him happy.</i>

Note. As was mentioned above the Predicate of a sentence is not necessarily identical with the verb. It includes the verb and the object or complement with all the words which qualify them.

Any part of a sentence may be amplified or extended by the addition of qualifying words. The learner must get into the habit of picking out the Verb and Subject first, and then finding out to which of the above forms the sentence, which he is going to translate, belongs.

Take for example the following sentence :

CAESAR, the great Roman general, completely CONQUERED the Gauls, the inhabitants of modern France, at the siege of Alesia.

This is a sentence of form 2 with amplifications.

A noun or pronoun may be amplified or extended in meaning by an adjective or an adjective equivalent.

A verb, an adjective, or an adverb may be amplified or extended in meaning by an adverb or an adverb equivalent.

7. EQUIVALENTS

The Noun, the Adjective, and the Adverb may be replaced by other parts of speech which can do the same work in the sentence.

A word doing the work of a different part of speech, or a group of words doing the work of a single part of speech, is called an equivalent.

A group of words forming an equivalent, and not having a subject or predicate of its own, is called a **phrase**.

In the above example the words *the great Roman general*, *inhabitants of modern France* and *at the siege of Alesia* are all Phrases.

A group of words forming an equivalent and having a subject and predicate of its own is called a **subordinate clause**.

Example: Caesar, *who was a great Roman general*, completely conquered the Gauls, *who inhabited modern France*, *when he took Alesia*. Here all the groups of words in italics are Subordinate Clauses.

NOUN EQUIVALENTS. A noun equivalent may be

- (1) **A pronoun.** *You* are happy. *I* am miserable.
- (2) **A verb-noun**, an Infinitive or Gerund. *I like to run.* *Sleeping* is pleasant.

(3) An adjective.

Both *wise* and *foolish* know this.

- (4) **A clause**, generally called a noun or substantival clause.
That you have wronged me doth appear in this.
I see that you know him.

ADJECTIVE EQUIVALENTS. An adjective equivalent may be

- (1) **A verbal adjective** or participle, or a participial phrase.
A loving mother. *A loved spot.* We saw a man *carrying wood*.
- (2) **A noun** in apposition.
Queen Victoria. *Edward the peacemaker.*
- (3) **A noun** preceded by a preposition, or in the possessive case.
The Houses of Parliament.
Maids' Causeway.
The King of Britain. (Compare His Britannic Majesty.)
Dogs for hunting.

(4) An Adjectival Clause.

The horse *which I saw* is there. At evening *when the sun did set*.

ADVERB EQUIVALENTS. An adverb equivalent may be

(1) A noun preceded by a preposition.

He lives *in the woods*.

He walked *for six hours*.

(2) A noun sometimes qualified by an adjective, but without a preposition.

He died *last night*.

They went *home*.

We hope to live *many years*.

(3) An Adverbial clause.

I will see you *when you come*.

I have come *in order to see him*.

I will see you *if you come*.

(4) A participle or a participial phrase.

We stood *amazed*.

Hearing this I went home.

The sun having set we went to rest.

(5) An Infinitive.

We came *to see the spectacle*.

He is too foolish *to be trusted*.

8. SENTENCES SIMPLE AND COMPLEX

A simple sentence is a sentence which contains a single subject and a single predicate.

A complex sentence is a sentence which contains a principal clause and one or more subordinate clauses depending on it, or on one another, as noun, adjective or adverb equivalents.

It will be found convenient to keep the name sentence for complete statements occurring between two full stops.

Groups of words forming part of a compound or complex sentence, and having a subject and predicate of their own, should be called clauses.

Groups of words forming an equivalent to some part of speech, and not having a subject and predicate of their own, should be called **phrases**.

Two or more clauses which are not dependent on one another, but which make equally important and independent statements, are said to be combined by **coordination**, and to form a **compound sentence**. Such clauses are generally joined together by the coordinating conjunctions *and*, *but*, *or*, *for*, etc.

Example : You do this, and I do that.

EXAMPLE OF A COMPLEX SENTENCE.

When the captain drew near to the coast, he sent some of his men to land in order that he might get help, if the other ships, which had not yet arrived, should need it.

- (1) Main Clause : *he sent some of his men to land.*
Subject : He. Predicate : Sent some of his men to land.
- (2) *when the captain drew near to the coast*
is an Adverbial Clause qualifying *sent*.
It tells us when he sent the men.
- (3) *in order that he might get help*
is an Adverbial Clause qualifying *sent*.
It tells us why he sent the men.
- (4) *if the other ships should need it*
is an Adverbial Clause qualifying *get help*.
It tells us under what conditions he would need the help.
- (5) *which had not yet arrived*
is an Adjectival Clause qualifying *ships*.
It tells us more about the ships.

9. SUBSTANTIVAL OR NOUN CLAUSES

A Substantival or Noun Clause is a clause which stands in the relationship of a noun to the principal clause or to some other clause in a complex sentence.

- (1) **As Subject.** *That he is coming* is certain.
- (2) **As Object.** He said *that he was king*. (Statement.)
He commanded *that bread should be set before them*. (Command.)

He besought him *that he might be with him.* (Petition.)

Do you know *who he is?*
He asked *how it happened.*
Tell me *where he lives.*

} (Questions.)

You see *how unjust he is.* (Exclamation.)

(3) **As Complement, or Predicative Noun.**

My hope is *that you may succeed.*

(4) **In Apposition** to another noun.

I had no idea *that you would oppose me.*

When a Noun Clause which is the object of a verb states a fact, it is generally called a **Dependent Statement.**

When a Noun Clause gives the words of a command or petition, it is generally called a **Dependent Command or Petition.**

When a Noun Clause begins with an interrogative or exclamatory word such as *who, what, where, whether, if, how,* it is generally called a **Dependent Question or Exclamation.**

All the Noun Clauses given above with the exception of the Dependent Questions and Exclamations are introduced by the conjunction *that* and contain a finite verb.

In certain cases however an infinitive or a gerund may be used in Noun Clauses instead of a clause introduced by *that* and containing a finite verb. This is natural because the infinitive and gerund are verbal nouns.

The infinitive is used frequently in Noun Clauses in Greek and Latin, it is therefore important to see how far the same construction prevails in English.

It is used in English as follows :

(1) **As Subject.** *To err* is human.

It is a pleasure *to see you.* (See section 12.)

(2) **As Object.** I declare him *to be guilty.*

We believe him *to be innocent.*

He commanded them *to go away.* (Command.)

(3) **As Complement or Predicative Noun.**

My hope is *to succeed.*

The use of the infinitive in a dependent statement is only found after a few verbs in English, such as *I declare, I assert, I proclaim,*

I believe, etc. A clause introduced by *that* is by far the most common way of expressing a dependent statement in English, and can be used after any verb.

The infinitive is frequently used in dependent commands or petitions in English, and indeed is the most usual way of expressing them.

There are certain verbs such as *I wish*, *I hope*, *I am able*, *I can*, etc. which always take an Infinitive as their object.

These are sometimes called **Modal Verbs** because they are considered to add to the verb new ways of expressing its meaning.

Examples : I wish *to see the king*.

We hope *to live many years*.

They can *do nothing without you*. (See 5j.)

The use of the Gerund is seen in such sentences as :

Subject : *Healing the sick* is a noble work.

Object : I deny *using the expression*.

10. ADJECTIVAL CLAUSES

Adjectival clauses are introduced by the relative pronouns *Who*, *Which*, *That*, and their equivalents *when*, *where*, *such as*, etc. and qualify some noun in another clause just like an adjective.

This is the man *who sent me*.

This is the man *whom I saw*.

We will do this in the evening *when we meet*.

This is the place *where I was born*.

I can sell you a house *such as you require*.

The word to which the relative pronoun refers, and which the clause which it introduces qualifies, is called the **antecedent**.

In the first two sentences the word *the man* is the antecedent, in the others *evening*, *place*, and *house*.

A Participle qualifying the Antecedent may take the place of an Adjectival Clause.

We may write :

I saw a man clinging to a mast, or

I saw a man who was clinging to a mast.

11. ADVERBIAL CLAUSES

Adverbial Clauses are clauses which stand in the relationship of an adverb to the verb in another clause.

Example : I will do this *on condition that you do that.*

Here the clause *on condition that you do that* qualifies the verb *I will do* just like an adverb.

The sentence might have been written : I will do this *conditionally.*

Example : I will do this *when to-morrow comes.*

Here *when to-morrow comes* is an adverbial clause qualifying *I will do.*

The sentence might have been written : I will do this *to-morrow.*

Adverbial clauses may be divided into eight classes.

- (1) **Final Clauses denoting purpose.**
- (2) **Temporal Clauses denoting time when.**
- (3) **Local Clauses denoting place where.**
- (4) **Causal Clauses denoting cause.**
- (5) **Consecutive Clauses denoting consequence.**
- (6) **Conditional Clauses denoting supposition.**
- (7) **Concessive or Adversative Clauses denoting contrast.**
- (8) **Comparative Clauses denoting comparison.**

EXAMPLES OF ADVERBIAL CLAUSES

- (1) He ran *that he might get home soon.*
- (2) He ran *when he got on the road.*
- (3) He ran *where the road was level.*
- (4) He ran *because he was late.*
- (5) He ran *so that he got home soon.*
- (6) He ran *if he was late.*
- (7) He ran *although he was early.*
- (8) He ran *as he was accustomed to do.*

The names given to the various kinds of Adverbial Clauses in the above list are names commonly given to them in Grammars. They are given here for that reason, and not because they have anything

to recommend them in themselves. Some of the names are pedantic and obscure, and it is much better to speak of the clauses of classes 1, 2, 3, 5, as clauses denoting Purpose, Time, Place, and Consequence, respectively.

A Participle may be used to express some kinds of Adverbial Clauses. Care is often needed to distinguish such participles from those which take the place of Adjectival Clauses (see 10 above).

If the participle can be resolved into a clause consisting of a conjunction and a finite verb it is used in place of an Adverbial Clause, but if it can be resolved into a clause introduced by a relative pronoun it is used in place of an Adjectival Clause.

Example (1): Knowing this, I returned home.

Here *knowing this* obviously means *since I knew this* and is therefore an adverbial clause denoting cause.

Example (2): I saw a man clinging to a spar half a mile from shore.

Here *clinging to a spar* might be replaced by *who was clinging to a spar*. This is a clause introduced by a relative pronoun and *clinging to a spar* must therefore be described as an **adjectival clause**.

Example (3): Seeing the man running away, I went after him.

This might be equally well expressed as follows:

Since I saw the man who was running away, I went after him.

When the sentence is put in this form there is no difficulty in analysing it.

Even Relative Clauses are sometimes adverbial if they express cause or purpose.

Example (1). We disliked our master *who seemed to take a pleasure in punishing us*. Here *who seemed* is equivalent to *because he seemed*, and is an **adverbial clause** of cause.

Example (2). They sent men *who should spy out the land*.

Here *who should spy out the land* is equivalent to *in order to spy out the land*, and is an **adverbial clause** of purpose.

In analysing complex sentences pay very little heed to the FORM, but be sure to find out what the MEANING of the clauses is by putting them into other words if necessary.

12. PREPARATORY *IT* AND *THERE*

This construction is so common in English that it seems to require special mention.

The subject is nearly always put before the verb in English ; indeed, as English nouns have no case endings to distinguish the subject from the object, the order of words in a sentence is the only way in which the subject can be distinguished from the object.

But in certain cases, especially where the subject of the sentence is in the infinitive mood, the subject is placed after the verb.

Then the pronoun *it* is placed before the verb to act as a preparatory subject and to show that the real subject is coming.

Example : It is good to walk in the way of righteousness.

Here the real subject is *to walk in the way of righteousness*, and *is good* is the predicate.

It is the preparatory subject, or the grammatical subject as it is sometimes called.

The adverb *there* is used in the same way especially when the verb in the sentence is part of the verb *to be*.

Example : There was once a boy who lived on an island.

In this sentence the subject is *a boy*. *There* should be parsed as a preparatory adverb.

Neither of these constructions exist in Latin or Greek.

The Latin or Greek for the examples given above are as follows :

Bonum est ambulare in via justitiae.

καλόν ἔστι περιπατεῖν ἐν τῇ δόδῳ τῆς δικαιοσύνης.

Olim fuit puer qui insulam habitabat.

ἡν ποτε παῖς ὁς κατώκει νῆσον.

ENGLISH-GREEK VOCABULARY

The numbers refer to the Vocabularies

- I abide, *μένω* 1
I am able, *δύναμαι* 11
I am about, *μελλω* 21
above, *ὑπέρ* with Acc. 21
according to, *κατὰ* foll. by Acc. 20
Acheldama, *Ἀχελδαμάχ* 26
I am afraid, *φοβόμαι* 19
after, *μετά* with Acc. 9; *διπίσω* 15
age, *αιών* 16
all, *πᾶς* 18
all things, *πάντα* 15
I allow, *έάω* 22; *ἀφίημι* 30
always, *πάντοτε* 30
Ananias, *Ἀνανίας* 19
and, *καὶ* 3; *δέ* 6
Andrew, *Ἀνδρέας* 19
angel, *ἄγγελος* 3
Annas, *Ἀννας* 20
I announce, *ἀπαγγέλλω* 15
I answer, *ἀποκρίνομαι* 10
answer, *ἀπόκρισις* 20
I am anxious, *μεριμνάω* 25
I am anxious beforehand, *προμε-
ριμνάω* 27
Apostle, *ἀπόστολος* 9
I appoint, *καθίστημι* 29
I approach, *παραγίνομαι* 19
I argue, *συνζητέω* 26
I arise, *ἀνιστάμαι* 29
as, *καθὼς* 23
as much as, *ὅσος* 20
I ask, *αἰτέω* 2
I ask a question, *ἐρωτάω* 22; *ἐπε-
ρωτάω* 31
assembly, *ἐκκλησία* 5
I am astonished, *ἐκπλήσσομαι* 20;
θαμβόμαι 26
- I ate, *ἔφαγον* 14
bad, *κακός* 7
I baptise, *βαπτίζω* 8
baptism, *βάπτισμα* 17
Baptist, *Βαπτιστής* 6
I bear, *φέρω* 8
I bear witness, *μαρτυρέω* 2
beautiful, *καλός* 11
I become, *γίνομαι* 21
bed, *κλίνη* 15
before (preposition), *πρό* 6; *ἐνώ-
πιον* 28; *ἐμπροσθεν* 29; *πρίν*
26
I beg, *δέομαι* 11
I begin, *ἀρχομαι* 11
beginning, *ἀρχή* 5
on behalf of, *ὑπέρ* with Gen. 21
I behold, *θεωρέω* 2
behold! *ἴδοι* 21
I believe, *πιστεύω* 1
beloved, *ἀγαπητός* 7
I benefit, *εὖ ποιέω* 24
I beseech, *δέομαι* 11
beside, *παρά* 15
Bethlehem, *Βηθλεέμ* 15
I betray, *παραδίδωμι* 27
I bid, *κελεύω* 11
I bless, *εὐλογέω* 12; *κατευλογέω*
28
blind, *τυφλός* 11
blood, *αἷμα* 17
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